

OR, (Pretended)

**THE THIRD,**

For not

**VISITING**

According to his

**BOUNDEN DUTY**

Required by

**Ancient and Modern Canons.**

In which is discover'd,

**How much Iniquity abounds, by reason of his  
shameful, if not wilful NEGLECT:**

At least how little Care he hath taken to suppress it,  
by punishing or admonishing the Guilty.

**Written by a Friend to Plain-Dealing.**

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*Solvat homines penas Scævam querunt; subactum  
Sperant. — Lucan. lib. 6.*

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*It is better to reprove, than to be angry secretly, Eccclus. 20. 2.*

*How good is it, when thou art reproved, to shew repentance? Ib. v. 3.*

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## A Pretended

## Visitor Visited, &amp;c.

SIR,

**T**HESE twenty five years and more, you have reaped where you sowed not, and gather'd where you never scatter'd; like that hard man in the Parable, (*Matth. 21. 24.*) whose Example I know not by what Authority you follow; as if you purpos'd not only to cross the Proverb (*Ut seminem feceris, ut & metes*) of mowing as you sow; but those old Ecclesiastical Constitutions likewise, which no less than three years since you received a taste of in a short material Answer to a long formal Libel; tho' you have not thought fit all this while to let me know how you like them.

If you please to look into \* *Lindwood*, you will find \* *Lib. 3. Tit. 22. de Cons. & Procurat. cap. Quomodo Lex natura.* your self obliged to a diligent, personal and effectual scrutiny of things belonging to your Ecclesiastical Cognizance and Jurisdiction; barr'd from receiving *Proxies*, without doing your duty in the manner there described, and bound to restore the *Wages* you have taken, without doing the *Work* for which alone it ought to be paid. Touching a *Chappel* depending (which is part of the Controversie that gave occasion to the penning of what is here presented to your view) you will find your self (*Ibid.*) threaten'd with Suspension *ab officio & beneficio*, until you have paid double to the *Mother-Church* for what hath been extorted from the *Daughter*.

The same Author will tell you that anciently it was judg'd to be (*Absurdum simul & iniquum ibi quinquam, ubi non seminat, metere; & ex his colligere qua non par-*

git, ) both *absurd* and *unjust* to do as (for divers years past) you have done: with a great deal more which in *Orbo's* and *Orthobon's Constitutions* you may meet with to rectifie your Judgment (if need be) as well as practice. In a special manner I commend to your consideration those words of *Orbo*, in the Chapter which concerns Archdeacons: *Sint autem solliciti frequenter interesse Capitulis per singulos Decanatus, in quibus diligenter instruant Sacerdotes*——not omitting *Orthobon's* Repetition of them, *cap. Deus Omnipotens, &c.* where he tells you thus: *Præcepit etiam (præfatus Legatus, i. e. Orbo) ut dicti Archidiaconi Capitulis per singulos Decanatus frequenter intersint, in quibus diligenter instruant Sacerdotes.*——For if those passages had been well observed and regarded, your Libel, I suppose, ( by which you claim to be paid for what you never did ) had been omitted. But think not to baffle and confound all this and much more ( which in the places pointed at you may read at your leisure ) by the bare pronounciation of *Consuetudo*: Besides which, these three or four years wherein the Controversie has been depending, I could never hear any thing pleaded in justification of your claiming *Proxies* and *Synodies*, tho' you *visit* not according to the *Old or New Canons*. This, it seems, is your *Diana*; but the *Idol*, I trust, will hereafter do you as little service, as that which was once so much extold at *Ephesus*. For what is *Consuetudo* good for, if it be not *rationalis, que nec divino juri contradicit, nec obviat Canonicis Institutionibus*? As you know what Law defines a good Custom to be, which hath also told you *Consuetudo sine veritate est antiquitas Erroris*, that Custom which is contrary to Truth is at best but Antiquity of Error.

Some have gotten a *Custom of stealing*: Is it therefore no sin to be a *Thief*? Some have a *Custom of lying*: Will that excuse them for not speaking truth? It is too well known how *customary* it hath long been to *drink without grace or measure*: Doth this prove that 'tis no fault to be *drunk*? There are *customary Swearers*: Are they any thing the less and not the greater Sinners the oftner they *take the Lord's Name in vain*? There's a *Custom of saying* one thing, and *doing* another: Doth this make *perfidious Promisers* to be no Offenders? A Custom of *Double-dealing*: Is *Hypocrisie* therefore

therefore excusable? A Custom of *Loving in word and tongue only*: May we thence conclude that it is not our duty to *love in deed and in truth*? 1 John 3. 18.

The Jews had a Custom by which they claimed the Enlargement of what Prisoner they pleased to have set at liberty at their *Feast of Passover*, Matt. 27. 15. Could this excuse their importunate Clamor to have a *Murderer acquitted*, and the *greatest Innocent* (that ever suffer'd) condemned? Have not some a Custom of putting away (or neglecting) their *Wives* and keeping *Whores*? Will this justify *Adultery*? And what if others (as if *Matrimony* were a mere indifferent Church-Ceremony of man's Invention, and not an Ordinance of Divine Institution) are wont to be as intimate with one another before as after Marriage? Is there nothing culpable in their *antedated, amenuptial Familiarity*? Let your Brother Dr. (such a one as he is) the Rector of *Leucolichia* (if you know the place) prove if he can, that not long after the Death of a former Wife, he did better, and not just as I have said.

You have long (too long) had a Custom of receiving *Temporals without sowing Spirituals*. Is it reasonable to do it still? If you think so because it makes for your ease, and tends to your profit; Let me here urge that known Rule of the Civil Law, [ *Non firmatur tractu temporis quod de Jure ab initio non subsistit*: Or as you your self have produced it, Pag. 98. of *Roma ruit*: *Quod ab initio fuit invalidum, tractu temporis non convalescit*. ] That length of time makes nothing firm which originally was feeble or faulty. (For so it hath otherwise been worded: *Quod ab initio viciosum fuit, &c.* ) And it is not meet, as no less Man than an Emperor hath determin'd, That the Authority of Custom should prevail so far, *Ut aut Rationem vincat, aut Legem*, as to overthrow Reason or Law. Which if it be good as you hold (and none can justly deny) against the Bishop of Rome's Jurisdiction over England; is it nothing to be regarded in the Case between you and me? Wherein you claim to be paid without doing your Duty, because you have been paid. May not he Pope it over this or other Nations which belong not to his Diocese, tho' formerly his Custom was to do it, because he ought not to have

have done it? And may you do more than his *Legates* (in conformity to ancient *Canons*) would permit *Archdeacons* to do, because your manner hath been to do it, tho' your duty was to have let it alone?

Time was, you know, when *Men of your Order* were obliged to visit *Ecclesiastim*: But who ever exempted you from visiting *Decanarim* at least, if you cannot or will not do more? This the *Constitutions* before-mention'd (which are still in force, being no more a part of *Poperie* than anything else which is fit and orderly) require of you. And the 125th *Church-of-England-Canon*, set forth in 1603. have order'd you to keep your Courts in such meet places (among other conditions of aptitude) as are most indifferent for their travel who must make their appearance there. Which I never yet knew you to have done.

If you think you have broken the *Pillars of Rome*, to set up a taller *Pyramid of Archidiaconal Power* than *Rome* it self not long since favor'd, and towre it over the *Clergy*, as loftily as you please; believe it, Sir, *Rome* will never rue it, but rejoyce to see it. You must take other measures than those you have hitherto gon by, if you would not be worse than the *Men of Rome* themselves are or have been, in the business now before us.

You will, doubtless, take *Sanctuary* at the 25 Hen. 8. 19. and from thence tell me, that no *Canons or Constitutions Ecclesiastical*, which are either repugnant to the *King's Prerogative*, or the *Customs, Laws and Statutes of this Realm* are now in force. Which I readily grant. But then, I beseech you, be pleas'd, on the other side, to be told, That all *Canons, Constitutions, Ordinances and Synodical Decrees*, not repugnant to the *King's Prerogative*, nor yet to the *Customs, Laws or Statutes of the Kingdom of England*, shall be used and executed, notwithstanding that Act.

Now, to what *Custom, Law or Statute of this Realm*, is it repugnant, that you should first visit, (according to your bounden duty, *Rite & Canonice*) before you receive *Procurations*? Is not the Custom of paying them, derived from the Act and Duty of *Visiting*, as the proper effect of that preceding Cause? And then *Cessante Causa*, you know what follows, or ought to come next.

How



How many *Rectors* and *Vicars* in this Realm (tho' the fewer the better in such a case) are helped to some small part of their Right (that they may not lose all) by a *Modus decimandi*? Shall they reap the benefit of that *real or pretended Custom*, whether they officiate or no? I trow not. Why then should you challenge the *Reward*, without doing the *Work* of an *Archdeacon*, tho' the Payment which you plead for, were as customary as hath been pretended, tho' not proved?

The Act of the 25th of *Hen. 8.* before-nam'd, speaks of *Customs* which were in being when the *Act* was made. If you know any Custom (in the matter of *Proxies*) which the *Canons* and *Constitutions* referr'd to, repag'd or contradicted in those days, shew it, and take the benefit of it, for me: But that I suspect you will give us no proof of till *latter Lammus*.

You insist, in your *Libel*, on the payment of *Tithes* to the King, out of the Profits of your *Archdeaconry*. Artic. 9.

To which I reply, *Much good may the payment of those Dues do their Majesties*; long and long may their Royal Dignity be honor'd with them. But forget not, that *Tithes* are likewise paid to the King out of *Rectories* and *Vicarages* too: Doth this give Incumbents a right to the *Tithes* and *Emoluments* of their respective *Benefices*, whether they do their Duties or not? Tho' they neither *Preach* nor *Pray*, nor administer the *Sacraments*; neither *visit* the sick, nor *bury* the dead, must the People pay them however?

But this is a small matter, and scarce worth the naming, in comparison of what I have to say to that pompous Passage of your *Libel*, wherein you set forth, *thus you have [ius & potestas crimina & delicta ecclesiastica quacunq[ue] infra Archidiaconatum de— puniendi, corrigendi & reformandi. Artic. 2.]* Right and Power to punish, correct and reform all Ecclesiastical Crimes and Faults or Offences whatsoever, within the *Archdeaconry* of ——. This was the principal thing which I purpos'd to expostulate with you about, when I took up my Pen to write what was once intended for no more than a *Post-script* to another Discourse, (too near of kin to this) but hath since been too much enlarged (not a little through your occasion) for such a purpose.



Is it so, Sir, as you say? It doth not at all trouble me. I would rather rejoyce to see your *Right and Power* of this kind enlarged, provided it were well used. But why is that measure which you have, be it more or less, suffer'd to lye idle? wrapt up like a *Talent in a Napkin*? kept so close and out of sight, that no body can tell where to find the blessed fruits and effects of it?

If you are not able to *take away Iniquity*, why would you seek to be a Judge? contrary to the Counsel which a wise man indeed hath given you, *Eccles. 7. 6.*

If you can, wherefore do you not? especially where you need not fear the person of the mighty? *Ibid.*

If you know not what *Crimes and Offences* (in this part of your *Archdeaconry*, which you think it beneath you to visit, or will not take the trouble of visiting) need to be punish'd, corrected, and reform'd, whom can you blame but your self, for being so great a stranger at home? If you know them, whence is it, that so much Prophaneness and Ungodliness, as is here to be met with, never meets with your *Ecclesiastical Censures*, but escapes your *Rod of Discipline* from Year to Year? For you greatly mistake, if you think, that others observe not how Scot-free it goes, what ever you your self do. If you say, there are no *Presentments* made of such Crimes and Offences, as I write of, whose fault is it that they have not been questioned, by whom Presentments have been wilfully omitted? The *Question* is, if it needs to be question'd, Whether you your self, knowing what Crimes deserve to be censur'd, are at all to be commended for letting them pass unpunished for so many Years together, as hitherto you have done?

For if you should be interrogated upon the *Articles of Inquiry* exhibited to Church-wardens, what would you say to the 2d Article of your 4th Title, concerning *Parishioners*, (exchanging the word *Parish*, for *Archdeaconry*?)

Were you asked, according to the *Questions* there put, (which are grounded on *Can. 109.* as you set it in the Margin, in *A. D. 1682.*) *Is there any person in your Archdeaconry, that lyeth under the common fame or vehement suspicion of Adultery, Fornication or Incest?* [What! Never a Man that hath married his Brother's Wife? Never a Woman that hath

hath married two Brothers? Never a Man that hath put away his Wife to live in Whoredom? ] *Are there any common Drunkards within your Archdeaconry? or common Swearers or Blasphemers of God's Name? or any that are noted to be Railers, unclean and filthy Talkers, or Sowers of Sedition, Faction and Discord among their Neighbors? [Not as much as one Drunkard, Blasphemer, Swearer or lewd Liver in all this part of your Archdeaconry? Quam vellem! ]*

Would you say, that you know none such; never heard of any such; or believe that no such sinners are here to be found? I am far from thinking you would give such an Answer. Supposing therefore, that you know, have heard or believe, that there are such within these your Precincts, why should you, being a Man of Jurisdiction, have suffered your Power to lye dormant these many Years, without punishing and correcting any one of these sinners, in order to his Reformation?

Let the rest of your Archdeaconry be as free as it will, (tho' I scarce believe it to be morally better than this stormy, dirty, rainy, windy part of it is;) you need not here complain for want of work of that kind, would you please to come and try what good you can do, that you may not fall under the Censure and Reprehension of Rodoric Bishop of Zamora, (in his Book, *de Vita Spirituali*, dedicated to Pope Paul the Second, cap. 14. *de Dignitate & Prærogativa necnon de Defectibus & periculis Archidiaconi*.) who alluding to the common speech or phrase which calls an Archdeacon the Bishop's Eye, saith, The Bishop is often compelled to say, *Continebrati sunt Oculi mei*, That his Eyes are darkned; & iterum cum alio Propheta: *Nihil respiciunt Oculi mei nisi mala*. Quibus alius Propheta ait, *Dedit tibi Dominus deficientes Oculos*— And again with another Prophet, That his Eyes behold nothing but what is evil: [not to correct and reform, but pass it by:] with a great many other applications of Scripture-passages to the purpose before spoken of.

If you please to examine and reform the Defects which the said Author chargeth Men of your Office with, take heed of overlooking these, among others: *Propter obsequia delicta non reprimunt: Arcas non Personas visitant: nec ad lucrum Animarum, sed ad questum & gravamen Visitandi Officium vertunt.*

*Ibid.* [In which description of your too common practice, he complains of your partiality in sparing the faults of obsequious friends, dependents, or acquaintance; and reproacheth your *Visitations*, as if you only designed them to gain *Silver*, and not *Souls*. If therefore, I say, you will set your self in earnest to correct these Abuses,] and if, for the time to come, you will visit the *Persons* rather than the *Purses* of your People, (that their well-reform'd Manners may appear to be much more sought and desir'd, than their Money;) you must come in *Person*, and not think of doing such mighty *Cures* as are there to be wrought, by the hands of such Men as little care to meddle with any thing, but what hath *Cesar's Image and Superscription stamped on it*. There was once a *Prophet* who sent his *Staff* by the hand of his *Servant* to work a *Miracle*, (2 *Kings* 4. 29.) which however was not done till he came in *person*. If you mean to quicken and awaken those dead and drowsie sinners which this part of your *Arch-deaconry* is troubled with, take heed of sending your *Rod of discipline* by the hand of *Gehazi*; but come and try what you your self can do. And if you desire to break the *Pillars of Rome all to pieces*, be as strict in requiring as great and high *Conformity to the Laws of God, as the Churches Ceremonies and Constitutions*, lest otherwise you build them up faster with one hand than you break them down with the other. For the *Church of Rome*, you know, is as much too loose in things pertaining to God, as too strict in observing the *Commandments of Men* (which they teach for *Doctrins*;) no less curious than the *Pharisees of old* about small concerns, and as careless as they in omitting the weightier matters of the Law.

Time was when *Thuanus, Bodin*, and other moderate Men of *Rome*, saw cause to commend *Protestants* for their sober, righteous and godly Lives; and when *Dr. White's Speech* [I dare be bold to say, *We* (meaning the *Protestants* of those days) may all cast our Caps at them (the *Papists*) for *Atheism* and all that naught is. \*] could easily be justified: but those happy days are gon (tho' not irrevocable, I hope;) not altogether, if at all, because *Papists* are grown better, but *Protestants* worse. Should not you, being a *Man of Jurisdiction*, have done more than you have to prevent it? Let me therefore ask you again, *If you cannot put away Iniquity, where-*  
*fore*

\* *vid.* his Way  
to the true  
Church, § 38.  
p. 210.

*fore you sought to be a Judge?* And how can you tell what you can or cannot do, without tryal? Who, in these parts, ever heard you *preach the Word*? Who ever found you *instant* (or urgent) *in season or out of season*? [Either when worldly Wisdom and human Policy have judg'd it *unseasonable*, or at other times? when danger hath attended the discharge of your Office, or when no fear hath been at hand to discourage you?] Whether of the two have you done? And according to the following part of the Charge, [*Reprove, rebuke, exhort, with all long-suffering and doctrine*] have you tryed the force of those excellent *Apostolical Remedies* (Reprehenſion, Incepcion and Persuasion, sweetned with Lenity and Instruction?)

When the *Spirit of Love and Meekness* could do them no good, have you taken your *Rod* in hand to *punish, correct and reform the Crimes and Offences* of notorious sinners?

I have reason to think you have rather dreamt of a *Lion in the way*, than done it. [If not, tell me when and where and what faults were ever chastised with it. Is it no fault for a Man to marry his *Brother's Wife*? *St. John the Baptist* told *Herod*, it was not lawful for him to have his *Brother Philip's Wife*, tho' *Philip*, if *Josephus* may be credited, was at that time dead. Is it no crime for a *Man* to put away his *Wife*, who was never so much as suspected to have deserved it, (by the fault which Christ only allows her to be put away for) and live like *Sardanapalus*, or worse, with stranger Women than his? Is it no offence for a Man to forsake his Church (and all publick *Assemblies* where God is worshipt) for near twenty Years together, and yet pretend to be of the Church of *England*?] And altho' I believe not that any such *Rod* as that which is spoken of in *1 Cor. 4. ult.* can be found in your keeping; (you cannot smite an *Elymas* with blindness, nor cause an *Ananias* or *Saphira*, much less both, to yield up the ghost;) yet such as you have, why will you suffer to rot and be worm-eaten for want of use, unless you fear of wearing it out with too much using? Is it only fit for little and not greater occasions? intended for none but feeble transgressors, and not the strongest sort of sinners, who dare strike again? If you were not a stranger to the nature or exercise of *Zeal*, you would not chase *Harts* and *Hares* and



feeble Creatures only; but venture on Bears and Boors and Lyons, now and then at least.

The learned, for ought I know, have not yet determin'd whether Excommunication and *Delivering up to Satan*, (1 Cor. 5. 5.) are the same, or different things: If you take them for the same, and observe the force and elegance of the word *restituas*, which signifies, you know, to deliver up; what implies it, but that the Devil demands and requires scandalous sinners to be yielded up to him as his right and property? If that, as no vulgar Expositor will tell you, is imply'd in the sense of the term, the common fame of this Country hath already condemn'd you, for not having given the Devil his due: who, as bad as he is, must not be wronged or defrauded however, unless your Archidiaconal power is great enough to prove the Proverb a lyar.

Archdeacons in old time were as great rarities as Lay-Elders; but if Zeal had been as rare in those days as in these, St. Laurence his Grid-iron had never been heard of; (let those who say he was Archdeacon of Rome, prove it if they can; I am confident there is reason to believe, that he never was. The Office is younger than those days;) the Book of Martyrs had been but a Manual; the noble Army (whose memory is honor'd in the Te Deum) had never been heard of; and instead of another such cloud of Witnesses as that, Hebr. 12. 1. we had never seen a bigger than that little one like a man's hand, which we read of in 1 Kings 18. 44. And if other Archdeacons have done no more than you to correct and reform Crimes and Offences, which (to render them the more odious) have been impudently committed, obstinately continued in, and loudly talked of; it is not strange, that Iniquity should abound as it doth, nor at all to be admir'd, that the love of many (to all that is good) is grown so cold.

Did you never read or hear of a French King (another manner of Lewis than the 14th of that name) whose Motto, which he borrowed from Psal. 106. 3. was, *Beati qui faciunt Justitiam*; Blessed are they that do Justice? He was wont moreover, to say, *De noxiis supplicium non sumere sevitia magis quam Misericordie nomen meretur* \*; That it is not Mercy but Cruelty not to punish the guilty. Is it fit or tolerable, that your delight in doing Justice should be less than his? or that any

\* *Affed. Tem. quam Misericordie nomen meretur* \*; That it is not Mercy but Cruelty not to punish the guilty.

4 p. 104.



of the guilty within your Jurisdiction should be handled so cruelly and unmercifully, as by reason of your negligence they have been? Your earnest affection of a Justice-ship is no News: but to be a Justice, so called, is one thing, to do Justice, another. And what, in good earnest, is it which keeps you from exercising and exerting the right and power of punishing, correcting and reforming Crimes and Offences, which you make so great a Boast of in your Libel? If the want of Zeal and Courage in the Cause of God and his Church hath hitherto hindred you, it is high time for a Man of your Place and Calling to consider, how good it is to be zealously affected *alway*, (no less when danger goes with it than at other times: Then indeed it is best; most commendable and needful;) as that eminently zealous Apostle should long since, one would think, have taught you to be, *Gal. 4. 18*. From whence, if I should tell you, that the zealous affection which he there commends, is [*Bonum honestum, jucundum, utile; Bonum per se & per accidens; Bonum communicativum sui & conservativum aliorum; Bonum perpetuum & necessarium,*] so constant, permanent and needful a Good as is never out of season, like divers other good things; briefly, so very good, that little or nothing in Religion is good without it, (Charity being but cold Love, Faith but faint Persuasion, Hope but groundless Presumption, while Zeal is wanting;) I know not how great News it would seem, but is never the less true (like many other things) for being strange. If it were not more than half as good as it is, it would be but a bad bargain to exchange it for the greatest Jurisdiction in Christendom without it. Being such as it is, (and should here, but for want of room, be farther shewed to be) who that is destitute of it, can be a vigilant Visitor, and not a negligent Over-looker? a compleat Christian, and not a lukewarm *Laodicean*? a good Soldier of Jesus Christ, and not a timorous *Tyro*, or fearful Coward, whose condition is as dangerous as that of an Unbeliever? *Rev. 21. 8*. Or what good can all your other goods do you, while this is wanting? If you think your self rich and increased with it, (like those self-deceivers, *Rev. 3. 17.*) know, that Zeal is a Talent which cannot be wrapt in a Napkin, and laid up out of sight: a Grace which can no more be hid than Fire,

which

which discovers where it is by light and heat. But who ever saw the light or felt the fervency of your zealous affection? when did it shine clear enough to be seen? or burn well enough to be felt? How much *old Leaven* hath this good affection helped you to *purge out*? What *root of bitterness* hath it hindered from springing up? or nipt in the bud as soon as it appeared? How unable to *bear with them that are evil*, hath it rendred you?

These are Questions worth the answering; but I know not what Answer worth the hearing you are able to give, who, as if your Jurisdiction were good for nothing but to be gloried in, (without putting it to better use) are so far from reforming Abuses, (too palpable to be dissembled, too shameful to be winked at,) that you will not condescend to come and see what's amiss. For you vainly presume that you are not obliged to do it, as by proof sufficient hath been shewed. I must therefore renew the Question (once already asked, but as yet unanswered,) what hinders that the right and power of punishing, correcting and reforming, &c. so pompously set forth in your Libel, hath been so rarely, if at all put forth in your practice? Especially when more than ordinary Crimes have called upon you so loudly, to make it better known than by libelling the innocent, while the peccant are let alone? *Wisdom that is hid, and Treasure that is hoarded up, what profit is in them both? Ecclesi. 20. 30.* Is a Candle lighted to be put under a Bushel or Bed? *Mark 4. 21.* To be covered with a Vessel? *Luke 18. 16.* Or kept in a secret place? *Luke 11. 33.* And not to be set on a Candlestick to give light round about? Was the slothful Servant's Talent delivered to be hid in the Earth? *Matt. 25. 25.* Or his Pound to be laid up in a Napkin (*Luke 19. 20.*) and not traded with for his Master's advantage?

Be it more or less, a Talent or Pound of Jurisdiction which these many years hath been committed to your Custody, why have you suffer'd it to ly idle, as if you had no Lord to call you to a reckoning, like those other Servants? *Matt. 25. 19.*

You are loth, I believe, to speak out; and I doubt not but that as *Moses*, when God would have sent him into  
Egypt,

*Egypt*, made many excuses to prevent his going thither; not naming the true Cause of his backwardness, which seems, by comparing *Exod.* 3. 15. with *Exod.* 4. 19. to have been his fear of suffering death for killing an *Egyptian* forty years before; (*Acts* 7. 30.) for which cause it is probable, God was pleased to answer that great but tacit Objection which *Moses* was afraid to mention, by saying Go, return to *Egypt*; for all the Men are dead which sought thy life. Now as he pleaded other Impediments by way of excuse than that which indeed hindred him; so I doubt not, I say, but that you will name other grounds of your negligence, while the true Cause is conceal'd: Shall I therefore take the Candle which you keep in a dark Lanthorn, and set it on a Candlestick? Whether it will please or dislike you, time and place I am sure call upon me to tell you the Truth, take it how you list.

Among those who adhere to the Church of *England* there are (if not as many as some talk of, and are willing to believe; yet too many such there are) whose whole Religion consisteth in a cheap and easy Conformity to a sort of Rites and Ceremonies, which are clearly more worthy to be called *Statutes that are not good* (intrinsically,) and *Judgments whereby* (without more ado be they never so strictly observ'd) *we shall not live*, than those which God himself, and not *Moses*, or any man else was Author of, *Ezek.* 20. 25. [being openly confessed in the late Preface to the Liturgy, to be *things in their own Nature indifferent and alterable, and so acknowledg'd*; as also in an elder Chapter of Ceremonies, *why some are abolish'd and some retain'd*; they are declared to be but *Man's Ordinances, which upon just Causes may be alter'd and changed*, and therefore are not to be esteemed equal to *God's Law*:] as if this would excuse their *Non-conformity* to as great and weighty moral Duties, as clear and express Evangelical Precepts and Divine Mandates as any in the Bible.

These are the People who cry up the Church of *England*, with as much or little less Ignorance and Irreligion, than the Jews of old were guilty of; when the Temple of the Lord was as much in their Mouths, and the Lord of the Temple

Temple as little in their Hearts, as his greatest Enemy could desire, *Jer. 7. 4, 9, 10.*

By these the Government of this most happy Church, that would be, but that they as much as any have hindred it, is extold to the Skies, though I verily believe that none would hate and despise it more than they, should they feel the weight of those heavy *Church-Censures*, which far less Sinners are many times forced to undergo.

Your fear of offending and displeasing these dissolute People is that, I make no doubt, which hath kept you from taking up your Rod (such as 'tis) to chastise the Crimes and Offences, which you boast of having Right and Power to punish, correct and reform.

Some feeble Dissenters who could not resist you, I remember to have heard how severely you have handled: But how much Ungodliness, how many worldly Lusts, (which are certainly as inconsistent with the Grace of God that bringeth Salvation, as Schism; especially such as springs from Weakness, and is not an effect of Wilfulness,) have you taught the People of your Archdeaconry to deny, or bestir'd your self to subdue?

For the Question is not how successful, but how painful you have been to bring such mighty things to pass? What have you done to heal the sin-sick, (as well as the brain-sick) tho' they would not be healed? *Jer. 51. 9.* How much pain have you taken, tho' to no purpose? How much have you labor'd in vain? How much Strength have you spent for nought and in vain? That at least (and especially at last) you may comfort your self with saying, Surely my Judgment is with the Lord, and my Reward with my God, *Esa. 49. 4.*

How much Rioting and Drunkenness, Chambering and Wantonness, cursing, swearing, or any other sort of prophaneness have you, if not actually suppressed, yet actively opposed and resisted; lest the wicked, as otherwise they will, should grow worse and worse, and not better and better? If you could not cure them, have you taken care at least to help and heal them, according to St. Bernard's distinction of *cura* and *curatio*? Who discoursing like a wise Physitian, with Eugenius Bishop of Rome, about the Diseases of his People, stir'd



stir'd him up to ply them with the more Remedies, and to try the stronger Medicines, the more sick and distemper'd they were: In these, among many other words. *En plaga! Tibi incumbit Cura. Noli diffidere etiamsi incurabilis sis. Ad Curam enim exigeris, non Curationem. Curam, inquit, illius habe. ( Luca 10. 35. ) Verum dixit quidam,*

*Non est in Medico semper relevetur ut ager.*

*Plus omnibus laboravi, ait Apostolus; non dicit plus omnibus profui. Unusquisque, inquit, propriam mercedem accipiet secundum laborem suum, non secundum proventum. Itaque quæso fac tu quod tuum est: Nam Deus quod suum est satis absque tua solitudine curabit—Scio ubi habitas. Increduli & subversores sunt tecum Romani; impii in Deum, temerarii in sanctos, seditiosi in invicem, amuli in Vicinos, inhumani in extraneos—Virum circumspectum & amicum propria Conscientia calumniantur Hypocritam. Quæris amatorem & sibi interdum vacantem inutilem dicunt. Talium tamen Tu Pastor. Utilis Consideratio quomodo, si fieri possit, convertas eos, ne ipsi subvertant Te.—Ad ea Te incito, quorum Te scio debitorem. Opus fac Evangelista & Pastoris nomen implesti. Dracones, inquit, me mœves pascere & Scorpiones, non Oves. Propter hoc, inquam, magis aggredere eos—Insta opportune, importune. Clama, ne cesses. Si dura fronte sunt, indura & Tu e contra tuam. Nihil tam durum est quod duriori non cedat. Dedi, inquit, Frontem tuam duriorum frontibus illorum.*

What have you done like this? How many sick People (there are multitudes, I am sure, within the verge of your Jurisdiction, who are far more Soul-sick than that good Man (Psal. 41. 4.) who knew his Disease, tho' these do not; how many of these) have you tried to heal? How many Lepers (here also there are worse than those whom the Priest was formerly Judge of, Levit. 13.) have you taken care to cleanse? How many dead (in trespasses and sins) have you labor'd to raise? How many Devils and unclean Spirits (such as Fornicators, Adulterers and other Sinners are possess'd with) have you done your best to cast out? How close have you kept to the Tenor of that old, but not antiquated Pre-



scription, which the best *Physician* that ever undertook the *Cure of Souls* was Author of? *Matth. 10. 8.*

For the same *Cures* are now to be wrought which then were: or, if any difference there be, greater and harder. *Spiritual sickness*, we see by experience, is harder to be healed than *Corporal*; *Spiritual Leprosie* more difficult to be cleansed than *Natural*: and the *sinful Devil* was sooner dispossessed in those days than *the Devil of sin* can now be cast out.

*He called unto him his twelve Disciples, and gave them power against unclean Spirits, to cast them out, and to heal all manner of Sickness, and all manner of Diseases; Matth. 10. 1.* You tell us of your *Right and Power* to do the like, all the Crimes which you talk of *punishing, correcting, and reforming*, being *Moral Sicknesses and Diseases*, which as many as are troubled with are possessed by *unclean Spirits*; how many of these have you cast out, or attempted to dispossess? What sort of *Sicknesses*, what manner of *Diseases* have you *cur'd* or undertaken the cure of?

Never tell me, *They will not be healed*; They shall answer for that themselves, if they will not. But unless you go better about to heal them, than thus far you have done, look you to that.

If you dare try what manner of *Combate* it is, to fight with *Beasts*, you need not go as far as *Ephesus*, but may find enough at home to encounter:

*Una hominum species animalia cetera monstrat;  
Usq; adeo mores varii mortalibus & mens  
Dissimilis——* Palingen, in *Virg. p. 112.* Et exclamat  
idem in *Sagit. p. 221.*

*Quam multa pecudes humano in corpore vivunt!*

*Beasts* of all sorts and sizes are indeed to be found among *Men*. In something or other, the whole kind of them is expressed in the manners of ill *People*. There are *Tygers, Panthers, Bears, Boars, Bulls and Goats and Wolves and Foxes* and all *evil Beasts* to be met with among *sinners*.

When

When did your courage ever serve you to enter the Lists with any of these, or the like? And, a little to reflect on *Bernard's Advice to Eugenius*, how many Dragons and Scorpions have you dared to meddle with?

Here I might tell you of an old Dragon, a red Dragon, a fiery flying Dragon, and a dry thirsty Dragon, which you ought to have waged War with no less than *Michael and his Angels* with that horrible *Apocalypitical Dragon*, (Rev. 12. 7.---) but that I suspect you long to be deliver'd of a Jest; (tho' your *hard labor* heretofore undergon, especially with such ill success, should discourage you, methinks, from venturing again. When ever you do, take heed of *Scripture-Jests*, I beseech you: such as *Pharaoh-Ale*, and the like. For I little doubt but that the Devil himself hath as much to do in making and breaking such Jests, as his Instruments themselves. But this *obiter*. To return:) You will tell me perhaps, that you are not of the Race of *St. George*, (who, they say, was a *Cappadocian*) to fight with Dragons. Say you so? let me then tell you (tho' I formerly thought an *Englishman* as stout as any man) too serious a thing to be jested with; which is, That you do but delude your self with a dream of *pleasing God*, while your sordid fear of *displeasing Adev* is so great and predominant, that I rather wish than hope to see you cast it off. To this I ascribe it, that your Talent of *punishing, correcting and reforming*, &c. hath so long been hid in the earth, till of late you took it up, (what to do?) not to use, but abuse it, by boasting; not to shew, that it is not lost, wasted, or squander'd away, but to *stuff out a sorry Libel*.

And is this the best use which you purpose hereafter to put it to? If it be, the Church of *England* will have little reason to con you thanks for keeping it so long in your hands to no better purpose. Should she never call you to account take heed lest a greater than she come to reckon with you, for receiving such *Right and Power* as you talk of in vain.

But wherefore, I pray, should the fear of displeasing those loose livers (for whose reformation your *Power* was given you) so deter you from using it, that both they and you are

the worse for not putting it forth? They, by being hardened in their sins, for want of restraint; You, in becoming a partaker of their guiltiness, by neglecting to restrain them. What is't you fear? The loss of their Company? Their desertion of a Churches communion which will not allow them a liberty of sinning? If that makes you timorous, you know who hath told you (and prov'd it too, beyond the danger of a refutation, in his *Preface to a Special Account of Wrongs*, &c.) that the greatest number imaginable of such vile people as are now spoken of, will do us more hurt than good: That the beauty, strength and safety of a Church consisteth not in a *bare multitude*, but in an *approved multitude* only: That not by the *number*, but *goodness* of its Members, the well-being of a Church must be measured: And that no protection to a Church or Nation can be derived from any such multitude, hath been there likewise shewed, by as sure and sad Examples as ever were heard of. We are not the safer for being *many*, but the more in danger for being *ungodly*.

The learned and judicious Author of a Treatise, called the *Protestant Reconciler*, (for writing and publishing which he merited a better Reward than I hear he met with) having deliver'd a Proposition which seems to favour your negligence, but indeed doth not; that you may not take hold of it to your hurt, I will now, before I go farther, look as far into it (without any design of contradicting so worthy an Author) as is requisite to leave you without excuse, from thence at least fetched.

The sum of the Proposition (laid down in *Part II. p. 255.* of the *Protest. Reconc.*) is this:

‘ That as much the duty of Church-Officers as *Excommunication* must be granted to be, it is not however a Duty necessary to be exercised *at all Times*, on *all Offenders*, in *all Conjunctions*, but only then when 'tis like to do more good than hurt. For all agree, that affirmative Duties do not bind *ad semper* — Now the harm our Church might suffer by the strict exercise of these her Censures, in this Age of general looseness, upon *all Offenders*, even those of  
‘ the

‘ the highest rank and quality among us, is threefold.

‘ 1. That hereby they may be exasperated against the Government and Office which inflicts these Censures, and be induced to use their Power to undermine and overthrow it, and to set up her Enemies upon the ruins of it.

‘ 2. They may some of them be tempted to fly off from her Government, to one of the two potent Factions now among us, and so may strengthen them and weaken us.

‘ Or,

‘ 3. That being sceptically and atheistically inclin’d, they would but rally on the Execution of these Censures, and we, by executing them, should only *rebuke the Scorners*, which the wise Man forbids. If you list to see more of this matter, (as doubtless you’ll be glad to find any thing which is but seemingly favourable to you; and this is no more;) consult the Author himself. But I see not how this, or any thing that follows, can help you.

r. Because altho’ the Reverend Author begins the Proposition pointed at (which is his 7th) with the grand Case of *Excommunication*, yet you’ll find, that in his 9th Proposition (pag. 260.) he is far from asserting, That all those whose presence with us in our Church-Assemblies doth so much offend Dissenters, deserve immediately to be secluded from Communion with us, before they have been both privately and publickly *admonished by the Church*. For how can they be said (as he gives his reason so far in favor of them) *not to hear the Church*, when they have not been admonished by her to reform, or threatned with her Censures if they will not?

How many of these Sinners have you admonished publickly, privately, sharply, or mildly, at any time, or in any manner? I could never yet hear of any such *unruly transgressors and disorderly walkers*, as are spoken of in 1 *Thess.* 5. 14. 2 *Thess.* 3. 6. whom you took the pain to warn: I know too well whom you have not warned, and am sure, by what you lately told me, that you are not to seek. Your *excuse*, why you did it not, was *so weak*, that for certain I shall do you a kindness (who never did me any, but the contrary) to conceal it.



\* For St. *Austin's* Judgment is not generally subscribed to (especially for the Reasons which he grounds it on) tho' *Grotius* once seemed satisfied with it, That the *Censures of the Church* must be let alone, when the number of *Offenders* is great: (as the Author of a *Special and Farther Account of diverse Wrongs*, &c. (you know the Man, I presume) hath sufficiently, for his purpose, shewed, before ever he saw or heard of the *Præbendaries Reconciler*, to my knowledge, who have reason to know it as well as any Man living: And if sinners of *high rank and quality* must alway go unceasur'd, when will the World be reform'd? or, if that is too much to hope for, the Church? Had St. *Ambrose* been of his opinion, so great and mighty, so prosperous and victorious an Emperor as *Theodosius* had never been forbidden to enter the Church at *Millan*, nor denyed the liberty of communicating with the Faithful there assembled, until his guiltiness was purged by penance, and the truth of his sorrow testified by such visible signs and tokens, as make it questionable, whether of the two (his Sin or Repentance) was greatest. *Vid. Nicephor. Callist. Hist. Eccles. lib. 12, cap. 41.*

2. Supposing, but not \* granting, that Church-Officers and Governors ought to forbear *Church-Censures* in times of *general looseness*, when multitudes deserve them, and Offenders of the highest rank and quality, as well as meaner people, are obnoxious to them: yet what is this to you who have none of those potent *Enemies* to terrifie you? no Right Honorable, nor it may be Right Worshipful Transgressors, to make you afraid? no such *mad Earls* or *Noblemen* as this Age hath produced, (unfit, not only for Church-Communion, but Human Society) to contend with; but here and there perhaps, a debauch'd *Country-Squire*, (I wish there were no need to say, Now and then a Justice of the Peace but little or nothing better) an ungodly rich *Rustick*, a poor but prophane *Plebeian* may need a *Cast of your Office*: yet your kindness to them and your self too is so little, that you will not shew it. You need not question their being *exasperated against your Jurisdiction*, or induc'd to use their power to *undermine and overthrow it*, that enemies may be set up on the ruins of it; They are neither so many nor mighty. And why should you trouble your self with a vain fear of tempting them to fly off from the Government of a Church, which they cannot depart from, but by *running out of swoak into fire*? For where will they find easier terms and conditions of communion than here? If they purpose to live and die Members of any Church at all, what can be desir'd which is not here to be met with, besides the *due dispensation of Discipline*, which is not the thing they seek? If it is, you wrong them in withholding it. If they mind to go farther for it, they will find themselves deceived in undergoing more *arbitrary and unequal Censures* than are here to be feared, when matters are fairly



fairly carried, and not left to the conduct of such as they belong not to: which, if you and others, more ambitious of *having than using Jurisdiction aright*, well minded your business, would never be done. And what if some, that are *sepietically and atheistically inclin'd*, should rally on the *Execution of Censures* which their sins have made them justly subject to? They would not, I hope, make an *Army* as big and formidable as that which lately besieged *Kienna*. It is more than I know whether more than one to a hundred of better people can be found within your limits. Therefore still I must ask you, what is it which you fear? Left nothing but a *scorner's hatred* by reproving him, (contrary to the wise King's counsel, *Prov. 9. 8.*) should be gained? You are certainly besides the Text, if you take it to be spoken of more than *private inreparation*. For I cannot understand what reason you have or can have to think, that *St. Paul's Rule*, (*Them that sin rebuke before all, that others also may fear, 1 Tim. 5. 20.*) is contrary to *King Solomon's*: And I know not where to find sinners (as great plenty of them as there is) more firmly seated in the *chair of scorn*, than those whom Christ and his Proto-Martyr rebuked with words as sharp as swords, *Matth. 23. 33. Acts 7. 51.*

- Thence I must tell you again, (and it will not perhaps be the last time) that you vainly tell me in your Libel, of your being a Man of Jurisdiction, having *right and power to correct*, &c. If you have, Sir, it is not like Faith in some cases, (*Rom. 14. 22.*) to be had to your self. Publick power must be publicly shewed, that the Publick may be the better for it. Otherwise it is nothing worth. And what good Magistrate, think you, forbears to rebuke sinners because they are scornors? or for fear of their hatred?

If you say, that you must not give that which is holy to dogs, nor cast your pearls (of reprehension) before swine, lest they trample them under their feet, and turn again and rent you, (*Mat. 7. 6.*) How can you tell, that the sinners now spoken of, are dogs and swine? Did they ever bite you for offering them any of those holy things which they rather desired you should keep to your self? or as much as bark at your reproofs, like those whom the *Philippians* were warned to beware of? *Phil. 3. 2.* And when were your Pearls trampled under the feet of these

these swine (if you'll take them to be such on trust, before you have tryed what manner of creatures they are) to discourage you from casting any more before them? How much of your *Counsel hath been despised*? How many of your *Reproofs set at nought*? Prov. 1. 25. What pain have you taken to no purpose, that you think it but lost labor, to be farther concern'd about them?

To such as are desperately sick, to what end should Physic be given? But who taught you to conclude, the *Condition* of these People to be irrecoverable, their *Cure* impossible, and their *Case* desperate, without trying whether any good could be done them or not?

You are probably more taken than is fit with those passages of St. *Austin*, (if you are not a stranger to them, as I was not before I saw them in the *Protestant Reconciler*) in which he asserts, That a Censure inflicted of, or by many (having respect, I suppose to 2 Cor. 2. 6.) cannot be *salutary* or healing, unless the sinner who undergoes it is destitute of many partners (or brethren in iniquity.) But when the most are sick of the same disease, those few good people who are whole (having no need of a Physician) can betake themselves to no other Remedy than *Sighs and Sorrow*, (if that will do them any good.) And indeed, as he goes on, *The contagion of sin having spread it self among a multitude of people, the severe pity of divine discipline is needful* (to reform and heal them) *but to separate from them is vain and pernicious, impious, and sacrilegious; being that which will more disturb the good who are weak, than amend the bad who are head-strong.* Vid. Aug. con. Parmen. Epist. lib. 3.

Which to me seems little better than lying still in a Ditch and crying *God help*! For when are Physicians busiest in applying Remedies, but when they have most Patients who need them? And if Chirurgions will be idle in a Hospital of maim'd and wounded Soldiers, where will they bestir themselves?

But suppose St. *Austin's* Doctrine in the Case before us to be Orthodox: Here is no such *Socia multitudo*, or company of Consorts, as he speaks of, to hinder proceedings; no such *contagio peccandi, multitudinem invadens*, or spreading Contagion, as he points at, to render your Discipline uselefs,

(as

(as before was noted) the scandalous in comparison of the rest being few ; and they too, no more to be feared for their power than *number*. Wherefore then will you leave them to the severe mercy of Divine discipline, as if you expected to have them reformed, as St. Paul was converted, by a *Miracle*, but to save your self labour, and because you are clearly overcome and overgrown with a fordid sort of fear, which becomes not a *Church-warden*, much less an *Arch-deacon* ?

You have seen a little Dog, which might neerly be put in a Glove, scare a whole flock of Sheep, who running themselves almost out of breath before they stop, at last turn again, gazing and wondring what *Monster* it should be.

It is possible, that a single sinner here or there may scare a whole flock of *Church-wardens* : But who can think it tolerable, that an *Archdeacon* should be as timorous ? Should one or other make you run from your Duty as fast as the Sheep run away from their Pasture, when many of them together can do you no more hurt than the *Curr* did the Sheep ? You may think it enough to reform your self, let what will become of those who *will not be reform'd*, (Lev. 26. 23.) but hate it. (Psal. 50. 17.)

Is it so ? This will scarce serve a private Christian's turn, unless *Leviticus* 19. 17. hath been commonly misapplied. If that will not do, *Rom.* 15. 14. *Ephes.* 5. 11. *Coloss.* 3. 16. *Heb.* 3. 13. *Hebr.* 10. 24, 25. will abundantly prove, that *Exhortation*, *Admonition*, and *Reprehension*, are common Duties which Christians must mutually discharge for each others benefit, as well in private as publick Stations, the Apostle putting no distinction or exception to favor the cowardly fear of any that desire to be exempted from meddling with that (mostly) ungrateful Office. None but *Cain*, who was of that wicked one, (1 *John* 3. 12.) whom our Savior calls a *Lyer* and a *Murderer* from the beginning, (*John* 8. 44.) would have dared to ask the Almighty such an odd question as that, (*Gen.* 4. 9.) *Am I my Brother's keeper* ? The Law of Nature, (which requires, that the stronger should defend the weaker, and the elder take care of the younger,) made him *Guardian* to his Brother. They are not therefore governed by the good Spirit of God, but possessed with that evil Spirit

which moved that Proto-Murderer to kill his Brother, who little regard what becomes of others, while they themselves, as they hope (but in vain in such a case) are safe. If an *Enemies Ox or Ass*, going astray, must be reduced or brought back to the Owner, or being otherwise in danger, must be helped, (*Exod. 23. 4, 5.*) how much more a *Friend's or Brother's*? much more his own *Body*, much more his *Soul*, which is more worth than a *World*, as he who best knows the worth of Souls, by the Price which he paid for their Redemption, hath told us, *Matth. 16. 26.* What but this gave *Rabanus* an occasion of observing, (on *Matth. 18.*) that it is not a less offence nor to tell an offending brother of a fault, than not to forgive him when he asketh forgiveness. For he that saith, *If thy brother trespass against thee and repent, forgive him*, says likewise, *If he trespass, rebuke him*, (*Luke 17. 4.*) or according to Saint *Matthew*, (*chap. 18. 15.*) *Go and tell him of his fault.*

So it will not serve a private Christian's turn, to look to himself only. But for a Man of Jurisdiction, who magnifies his Office at such a rate as you do in your Libel, (that a stranger to the story of Archdeacons would begin to suspect their Office to be, if not a *Jure-divino* Dignity, yet at least an *Apostolical Institution*; whereas in truth their thoughts never soared higher than Deacons, whom, without the concurrence or allowance of a Country-Justice, they ordained to be Over-seers of the Poor, *Acts 6. 1, — 6.* for such a Man I say) to be persuaded, that in point of reformation, he needs not look beyond himself, is so monstrous and absurd, so intolerable and abominable an Opinion, that your *quondam* Judgment of Lay-Elders comes not near it for strangeness or wickedness. For those new Church-Officers that in some places were, in others would or should have been, could you have been heard, (the Churches you then thought must be elder'd before the Lord's Supper could be celebrated in due form and manner) might have passed well enough, for ought I know, if they had not been obtruded and imposed as a necessary, *Scriptural* and *Apostolical* fort of People; at which rate, if you or any other should extol *Archdeacons*, I would not less oppose the one than the other fort of *Pretenders*.

But



But this vain Persuasion, or execrable Presumption rather, (*viz.* That Self-reformation is sufficient for a Man of your Order and Power) is so pernicious, and to all good Manners so ruinous, that it needs a better Master of words than I am, to express it.

If you say, that you are not of this mind, Wherefore is it, that you act and carry your self (or rather sit still and do nothing) as if you thought so? If not to do good, is to do hurt, and *not to save, is to destroy*, (in some cases) as *Bez* argues from *Mark* 3. 4. \* If silence gives consent, as God himself allows: (*vid. Lev.* 5. 1.) If, according to *St. Ambrose*, Men shall give account for idle silence, as well as for idle words: *cidam cum cujus negligentia periti qui servari posuit.* (*Officior. lib. 1. cap. 3.*) If, as *Bernard* somewhere hath it, *Similis poena manet facientes & consentientes*; He that doth no more than consent to sin by connivance, shall as surely, if not as severely suffer as he that commits it: If a man may be *passively* as well as *actively* wicked, as was said of *Claudius* the Emperor, *Non faciendo malus, sed patiendo fuit*: If I cannot tell who, truly said, *Qui non corripit corrumpit*, That he corrupts who corrects not: If *Tully* hath rightly told us, that no temptation to sin is more effectual than the hope of escaping unpunish'd: (*Quis enim ignorat maximam illecebram esse peccandi impunitatis spem?* *Cicer. pro Milone.*) And if *Seneca* was not out in saying, *Qui non prohibet peccare, cum potest, jubet*, that he commands the commission of sin, who forbids it not (when he can if he will:) You say you have power, but where is your will? If this be so, Why will you make other mens sins your own, as if you had not enough of another nature to be sorry for? Why will you burthen your self with their faults, while your own are heavy enough? And why will you need to be forgiven your *other-mens-sins*, (according to the plain-dealing Bishop of Worcester's new form of Praying or way of Petitioning, which he judged needful for such as are now spoken of.) as if you could find no other work for repentance? For assure your self, that what ever you palliate or wink at, (especially having *right and power to punish it*) is truly, tho' not totally your own. You shall answer for the base Child, tho' you are not the lawful Father, but helper of it into the World only. Could you truly say what (the Savior of the World only excepted) the justest



Man that ever was, or the best that is never could or can say truly, (*Prov. 20. 9. and Eccles. 7. 20.*) that is, *that you have not sinned*; or affirm, without deceiving your self, *that you have no sin* of any other sort to be remitted? what would it profit, tho' you suffer not a stripe for any other fault more immediately and intirely your own, while the punishment of your *other-mens-sins* must be born? *Ille cui Verbi [multo magis cui Virgæ] dispensatio commissa est, etiamsi sancte vivat, & tamen perditæ viventes arguere aut erubescit aut metuit, cum omnibus qui eo tacente pereunt, perit: Et quid ei proderit non puniri suo, qui puniendus est alieno peccato?* Prosp. Aquit. de Vita Contempl.

I know where to find you, Sir! You will tell me, that the faults which I speak of, were never presented by any of the *Church-wardens* in whose Parishes they have been and still are committed. But, I pray, talk no more of that; for I know that you know them, by what you lately told me, in excuse of your negligence; which indeed was so vain, that I should do you no small kindness (as hath once already been intimated) to conceal it: but you know what you deserve for your late prevarication (which must elsewhere be spoken of) which calls upon me to tell you, that what you told me (to excuse your negligence in the best manner you could) was so pitiful a *shift*, that a Child it self, to escape a whipping, seldom makes use of a *weaker*. That you had not power to punish Offences which by a late *Act of Grace* were pardon'd, was your *Plea*, and a pretty one, was it not? What! had you no power in more than twenty years before? Hath any body taken it from you since, that the same sins repeated over and over, should escape as scot-free as before? or what's the matter? Hereafter be advised to *Rule with more diligence*, (according to the *Rule* set before you, *Rom. 12. 8.*) that you may not need such sorry shifts and evasions. An *excuseless inexcusable Excuse*, if I should call it, all would be little enough to set forth the weakness of that which (the matter being capable of no better, that is, of none at all) you were not alham'd to use. And if any of your Under-Officers, (*Church-wardens* and *Side-men*) whom you press so hard to get sworn, (more for love of Money than for any better end or greater good that comes

of

of it, as it seems to many; if any of these) *having heard the voice of swearing* (Levit. 5. 1.) or after they are sworn (as ancient Interpreters, Jews, not here to be suspected, and others have understood it; tho' some, besides *Junius*, with no sufficient reason that I can find, differ from them. If any of these, I say, being sworn) will not *utter what they have seen or known, or heard of* (as your Articles of Inquiry express it.) but for fear or favor, love or hatred (of being thought too busie in their places) will hold their peace when they ought to testifie the Truth to a Judge who requires them by Oath to tell it; and so by sinful silence become guilty of another's fault which they conceal, [ and subject to the punishment of it too, according to the sense of *bearing his Iniquity*, Levit. 5. 1. that is, the Iniquity of the Soul that hath sinned, whose transgression should have been detected, but was not: ] If they will not, when *curseing* or *Adjuration hath been heard* (having been adjur'd or put to their Oaths) *bewray what they know*, but be partners with sinners, by covering their Crimes and hiding their Faults, in contempt of that parallel Place, *Prov. 29. 24.* why will you with your *Right and Power*, come in for a part, by permitting them to go unpunisht? Know you not how great a *Lord will not hold them guiltless who take his Name in vain*? And will you presume to do it? You that have helped us to the *Laws of England* in a Nut-shell, are you to seek that *who so concealeth Treason is a Traitor*? Is not he then, by parity of reason, who winks at other Men's sins, a Sinner of the same Rank and Order? Whether it be better or worse to know that a Man is perjur'd and yet let him alone, (especially when *Right and Power* to make him an Example, is not wanting,) or to see a *Thief and consent with him*, besides *partaking with Adulterers*, (Psal. 50. 18.) is a question which without the help of an *Oedipus* may be answer'd, and needs not be reserved till the coming of *Elias* to be resolv'd. If you know the right answer, apply it to the business in hand, and then judge how diligent a *Ruler*, and how blessed a *Reformer* you have been.

I am very well satisfied that I need not much trouble my self (if at all) to find out the true Cause of your lothness to imploy your *Right and Power* to better purpose than hitherto.

thereto you have done ; ( inſomuch that *Saint George's Sword* which is painted on the Table of a Sign-poſt, or *St. Paul's* on a Church Wall or Window, doth as much Execution as your Archidiaconal Sword or Dagger ( Rod or Staff, Club or Gudge, or what ſhall I call it ? ) ever did, except, as hath been noted, to draw the blood, or baſte the ſides of ſome feeble, armleſs, or for ought I know, much more harmleſs *Differers* from the Church of *England* than you your ſelf have been. But 'tis no labor I ſay to find out the true Cauſe of your lothneſs, &c. ) That I queſtion not is what a very good man ( who ſometimes lived in or near the place where you formerly beſtirr'd your ſelf to *elder the Churches* ) on his Death-bed complained of as the greateſt burthen which oppreſſed his Conſcience ; that is, *his ſhameful backwardneſs, baſhfulneſs, and daſtardineſs to meddle with Sin out of the Pulpit.* \* For there he had ſhewn himſelf free enough in reprov'g, &c. Yet he was not a *Man of Jurisdiction*. Such a one if he had been, it would queſtionleſs have heighten'd his *Courage*, or made his *Cowardiſe* a greater burthen to him than it was. Conſider in due time what your own in ſuch different Circumſtances, may hereafter prove.

\* Vid. The Relation of Mr. Samuel Hieron's death annexed to the firſt Volume of his Works.

This to me and others being viſible enough to be read running, the moſt painful part of my Task is to hit the pretences of your negligence with ſo *fatal a blow* as may diſable them from deceiving you any longer. That this may be done, I muſt ſtrike at the root of that fond pretence, which however it hath hitherto been hackt and hew'd, chopt and cut, muſt have many more and heavier ſtrokes laid on, before I leave it.

You are loth to diſturb the Church's Peace, by putting as many Sinners to penance as may need and deſerve it, *leſt more hurt than good ſhould be done.* Let me therefore farther ask you ( repeating no more than is needful to bring me to new matter, ) Have you try'd what good a gentler courſe and milder method ( which I have not forgotten to point at in what is aboveſaid ) would do ? If this will not help, know that the Prince of Peace came not to ſend ( much leſs to ſettle ) ſuch a Peace on Earth, as you dream of. It was not a wicked worldly wiſe Peace which he labored to make, but came to break. For what kind of War, what ſort of death is not better

better than such a Peace ? It was not to keep the World, much less his Church, *quiet on any terms whatsoever* ( nor on any at all which are sinful and unlawful ) that he came ; but to settle and establish *Peace and Love with Faith* ( Ephes. 6. 23. ) and *Truth* ( Zech. 8. 9. ) and to make us *Followers of Peace and Holiness* ( Heb. 12. 14. \* ) as well as *Friends of Righteousness and Peace*, which the Scripture likewise joyns together ( Ps. 85. 10. ) that none may presume to put them asunder. For let Peace be a *Jewel* of as great worth as it will, Faith and Truth, Righteousness and Holiness are, doubtless, *Pearls* of much greater Price. The Martyrs and Confessors of all Ages would not otherwise have paid as dear as they did for their preservation : Nor had any commendation been given them for being *tortured not accepting deliverance* ( Heb. 11. 35. ) when Peace was offer'd them to the prejudice of Truth, &c. but on those Terms they would not have it, and are therefore deservedly extold.

It was not a *peace which makes God our Enemy* ( as the Friendship of the World is wont to do ; James 4. 4. ) that he purposed to introduce, nor *such as the World gives* ( a false, feigned, self-ended, pernicious peace ) which generally makes People worse, and not better than without it they would be ( for when is God more forgotten or forsaken, and when doth iniquity more abound, than when *worldly peace* is most firm and flourishing ? ) that he promised to bestow, and which was actually *given* and left for a *Legacy* to his Disciples, in some of his last words, John 14. 17. *Internal peace* which is Armour of proof against a world of Troubles and Adversities, Tribulations and Persecutions for Righteousness sake ; not *external*, to save us the labor of undergoing such Troubles as ever have been and ever will be incident to the Righteous ( Psal. 34. 19. ) *while the World lieth in Wickedness*, is the peace that he bequeathed in that rich and inestimable Legacy. This he assured them of ; This they were never destitute of : The other he never promised, but predicted the contrary ( John 16. 33. ) that they might not expect it.

Why

\* *Ne imperar inobis cogitemus pacem quamlibet, etiam cum dispendio veritatis & conscientie, aut cum cupiditate injuria, contra Rom. 12. 18. vel, quia pax cum impiis plerumque coli non potest, nisi vitis ipsorum assentiamur, secundum Furiam, Jacob. Capell. & Gomar. ad loc. in Synopsi. Critic.*



Why then should you fear of disturbing such a peace as the *Author of peace and lover of Concord* never did nor ever will approve? A Peace which is little if any thing better than the confederacy of *Gabal, Ammon and Amalek* (*Psal.* 83. 7.) with a multitude of other Enemies, against the People of God in King *David's* days. A Peace like *Herod's and Pilate's Friendship*; too near of kin to the Peace of *Thieves and Robbers*, which must not be consented to, (*Prov.* 1. 10.) as well as too true and lively a picture of the Concord which *Christ and his Apostles* found among the *Scribes and Pharises with the Sadducees*; who as much as they differ'd in other matters, concurr'd as unanimously in crucifying the Lord of Glory and persecuting his Church, as their Father the Devil could desire.

If you fear the disturbance of such peace as this, the prudent Apostle who set the Council at variance (*Acts* 23. 6.) hath taught you, by so doing, that 'tis better broken than kept. It was not to create, but annihilate such peace as this that the God of Peace sent his Son from Heaven, and he his Apostles into the World. Who indeed went abroad preaching peace by *Jesus Christ*, (*Acts* 10. 36.) as *St. John the Baptist* his forerunner was sent to guide the Feet of his Auditors into the way of peace, (*Luke* 1. 79.) but that, as hath been proved, was another sort of peace than what you fondly affect. Yours (which is not *his*, but the *World's*) he came not to plant but pluck up; not to preserve but destroy, as judging a Sword (*Matt.* 10. 34.) and division (*Luke* 12. 51.) to be much more desirable. He foresaw what Quarrels and Contentions would be raised by the Gospel of Peace it self, faithfully preached, (*quia mundus ingratus mavult bella quam Evangelium. Aret. ad Apoc.* 6. 5.) the wicked World at that time, as well as now and ever since, rather choosing to continue in sin whatever Stirs and Wars it caused, than desiring such Peace as he himself loves and approves, which is only such as hath briefly been described, but deserves to be much more treated of, would the place and occasion give leave: He knew (what *St. Jerom.* on *Matt.* 10. 34. hath noted) that as soon as the Word of Faith, which teacheth how true Peace may be attain'd, was published, the whole World would be divided; that in every House there would be cre-

dentes

*gentes & infideles*, Believers and Infidels, and that thence it would come to pass that a Man should be set at variance against his Father, the Daughter against her Mother, and the Daughter-in-Law against her Mother-in-Law, Matt. 10. 34. and, according to St. Luke's Relation, that five in one House should be divided; three against two, and two against three, Chap. 12. 52. yet he would not however hide his Gospel from the World, because the faithful hearers of it were, *directly and designedly*, the better, whatever hurt was by *accident* occasioned among Unbelievers. For what if some were harden'd? the rest who hearkened to the voice of his Messengers that came preaching peace by Jesus Christ, were no losers. The damage which the one receiv'd, was countervail'd at least, if not outweigh'd by the others advantage. If a *sinful, temporal, transitory* Peace was disturb'd, destroy'd and lost, *the peace of God, which passeth all understanding* was gained. And it seems not meet that the Prince of Peace himself, or the Gospel of Peace, ( which at first he preached with his own Mouth, and afterward by his Messengers sent abroad into all the World ) should be complain'd of as a sower of discord, or disturber of peace, any more than the fruit of the Vine can be blamed; because drunkenness is so common; or than Beauty can be condemned, because chambering and wantonness are no rarities. Who in his right wits would therefore say, let there be no Wine or Women, and not rather, let there be no sinful Lusts and Affections? Otherwise he may say as well, let there be no Sun, Moon, or Stars, because divers Nations have worshipt them, and some do still. As little reason there is to say, let the Prince of Peace call home his Ambassadors, and send abroad no more Heraulds to publish the Gospel of Peace; let them all keep silence and treat no more with the People of the World about the grand concerns of it, since they frequently make *the better side the worse*, and instead of creating peace where it was not, destroy that little of it which they find. Let it rather be said, *let none love the peace of the World more than the Peace of God*; and then if all be not well, here below, it will yet be much better than otherwise; and the Gospel of Christ will at last be confessed to be what we find it called, Rom. 10. 15. *the Gospel of Peace.*

If you list to know twenty things more of this matter than here there is time or room to tell you, be pleas'd to consult *Chrysostom*, and others on that famous passage of *St. Matthew's Evangelical History*, chap. 10. 34; especially that golden-mouth'd-man, whose Praises are higher than my humble phrase and shallow invention can reach. To him I suspect you to be little more than as great a Stranger as I was when first I began to look upon him; (for you name him, I find in your Preface to the *Grand Case*, about a *Fish that hath but one Back-bone*, and cannot turn except it turn all at once, (if the Crocodile is a Fish, that perhaps is the Creature that he speaks of,) but you tell us not where he hath said it;) You must needs have learned somewhat more of his Zeal and fortitude than I find you to be owner of, had you been as familiar with him as a man of your age and place in the *Church of England*, one would think should have been. From him and others (take all the help you can in so *grand a Case*; as much bigger than what you have written of, as an *Elephant* is bigger than a *Mouſe*;) you may learn that the Peace which Christ came to make and promote, is not such a Peace as the World which lieth in wickedness rejoiceth in and seeks after; not a *terrene Tranquility* which gives liberty of buying, selling and getting gain; or administers opportunity of eating, drinking, and being merry, while the Follies and Vanities of the World are as freely enjoy'd, as if nothing better were needful to be minded: But a Peace which the World neither doth nor can give, is that which he designed to advance. And will you, as if the Peace of the World were the Peace of Christ and his Church, neglect such a Peace as the World cannot give, for that which he will not give, but came to destroy?

The Apostles themselves were strongly perswaded for a while, that their Master should reign at the rate of an earthly Monarch, and be able by external Power to force his Enemies to a peaceable compliance with him. That they themselves who had faithfully adhered to him in his low Estate should enjoy no less than the Prosperity of Princes under him, was their hope, or presumption rather. To remove so great a mistake he said, *Think not that I am come to send peace on Earth: I came not to send Peace but a Sword.*

Which

Which to me ( whatever it doth to you and others who live at ease ) sounds no less than thus : You are greatly mistaken to think, as you do, that the End of my coming is to settle you in a firm possession of *temporal Peace* and Prosperity. For what hope of this can you have when the Rage of Men and Devils will be stirred up against you, as already it is against me, for nothing else but preaching the *Gospel of Peace* to the World ? Let no such vain thought as this lodge within you, but prepare your selves for Persecution, Tribulation, Bonds, Imprisonment and the Sword it self, rather than dream of such a Peace.

That they might not be troubled when such things happened, he foretold them before they came to pass ; and as *Chrysostom* notes, he said not *War* but a *Sword*, that the sharpness of his words might the better excite their Attention, and that none might say he prophesied to them *smooth things only*, but concealed what was rough and troublesome, for fear of losing their Company.

Are you better than the Apostles, that you look to be better treated ? Or for what other reason should you hope to enter into the Kingdom of Heaven on other terms than *St. Paul* and *Barnabas* spake of, ( *Acts* 14. 22. ) that is, *through much Tribulation* ?

\* One of your Brethren discoursing ( in an Auditory which I cannot yet hear he was ever thanked for intruding himself into, or for being obtruded upon it ) about the Reward of the Righteous ( *Psal.* 58. ult. ) in the World that now is as well as in the next ; when he came to the common Objection about the Righteous Man's Troubles and Adversities which before and since the coming of Christ have been undergon ; told the People ( I say not, in terminis, but in sense ) that Righteousness indeed was persecuted in the Days of the Apostles, and afterward for some Ages : but that since those days and ages the case hath been so alter'd, that the Prophet's proposition, Verily there is a Reward for the Righteous, may truly be extended to their prosperous condition in this present Life.

He thought, belike, that there's no Persecution but that

\* Call him *Simeon* or *Levi*, which you will, so you take and divide the Names of these two Brethren in iniquity, between you. I know by experience that instruments of cruelty are in both your habitations ; and have found your anger as cruel and your wrath as fierce as theirs, ( *Genes.* 49. 5, 7. ) as far as you durst discover it. Your treachery too hath been little less, as before we part must be shewed.



of the hand ; no Tribulation without Fire and Faggot, or another such fiery trial as St. Peter speaks of: But to me it is strange, if in Europe he could find no righteous People persecuted, that he should not know how they fare in Asia and other parts of the World ; and I wonder, altho' it were granted that no such trial as that of a general persecution by the hands of professed Enemies to Christ and his Cause could then be found in any part of the Catholick Church, how he came to be ignorant of that never to be avoided, tho' more special persecution which the seriously religious suffer under such as are but seemingly so ( who are commonly the greater part and stronger side. ) For let any one strive to be righteous indeed, and not in shew only ; let him take more care to please God than his Neighbors, Familiars, and natural Relations ; let his Conscience be tenderer, his conversation more circumspect, his care to keep a Conscience void of offence greater ; let him scruple what they swallow, and boggle at what they make light of ; let his life be unlike other mens, and his ways of another fashion, tho' he differs in nothing from them but what is matter of duty ; let him rather choose to reprove the unfruitful works of darkness than have fellowship with them, and carry himself as one that thinks it better to be saved with few than damned in much company: If such a one looks not like a wonder, or monster, to many ( Psal. 71. 7. ) if he is not a reproach among his Neighbors as well as Enemies, and a fear to his acquaintance ; ( Psal. 31. 11. ) if he is not despised, derided and hated ; if they speak not mischievous things, and imagine deceits against him all the day long ; ( Psal. 38. 12. ) if they count him not as the filth of the World, and

\* What wonder is it that a shameless Surrogate, the off-scouring of all things ; ( 1 Cor. 4. 13. ) if they call him not hypocrite and worse, if worse can be ; if they say not, he is mad \* and beside himself ; ( John 10. 20. Mark 3. 2. ) better known than trusted, should abuse me with the same language, as often he hath done ? The Disciple is not above his Master — Math. 10. 24. Yet to stop his mouth, for the future, let him learn from St. Jerom ad Nepotian. de vit. Cleric. how Sophocles was absolved by his Judges from the charge of madness, which his own Children accused him of, Cum propter nimiam senectutem & rei familiaris negligentiam a filiis accusaretur amentia, Oedipi fabulam quam, nuper scripserat, recitavit Judicibus, & tantum sapientia in aetate jam facta specimen dedit, ut severitatem Tribunalium in Theatri favorem verteret. VVhich to tell him somewhat more of than what has already been said, in an Account that he knows of, ( pag. 118. ) let him write for himself an Answer to what I have written against him, and then the VVorld will see who the Mad-man is.

if they persecute him not with their Tongues and Hands as far as they can or dare, I am utterly a Stranger to the course of the World, and as ignorant as a Child; how the *Man born after the flesh persecuted him that was born after the Spirit*, Galat. 4. 29. So it was then, said the Apostle of Abraham's days; so it is now, as he farther spake of his own time; so it is still may truly be said (being no more than what experience daily teacheth,) of our own days: and so, I fear, it will be while the World stands. It is likelier, for ought I perceive, to grow worse than better. And whatever recompence Christ hath promised to such as have lost or left Houses, or Brethren or Sisters, or Father or Mother, or Wife or Children, or Lands, for his sake and the Gospel's, it is not exempted from, but joyned with Persecutions, (Mark 10. 29. *Ne felicitatem temporariam nobis promissam imaginemur, Solatia promittuntur, non delicia. Grotius ad loc.*) that we may not dream of such temporal felicity as this dignified D—— talked of. And this I should wonder how he came to be ignorant of, but that a second Benefice coming in his way, (who before had enough, and too much for a far more deserving man,) the love of money so blinded his Eyes that he could not see what to say, nor how to speak better to the purpose.

Are you Sir of his mind? If you are, I must send both your Doctorships to school to a Doctor indeed, who seriously deprecates (take his own words) 'such bewitching thoughts as are apt to surprise Souls much addicted to their ease, and make them dream that the first professors of Christianity were so long to wrestle with Flesh and Blood, and endure a War so lingring and terrible with Principalities and Powers, that we their Successors might enjoy such Peace and Ease as their Persecutors did; or be able to hold such a hard hand over Christ's Enemies as these held over his Friends: As if the former contention had only been for earthly Sovereignty, secure from danger, or immunity from vexation. Christ came not to send such a Peace into the World; but rather to continue the War then kindled to the World's End. And every faithful Soul must in one kind of service or other make account to abide her fiery Trial, and approve her self a true consort  
'to

to the Bridegroom her head in the Afflictions he sustained  
 here on Earth, e'er her nuptial Triumphs be celebrated  
 in Heaven. The exil'd Poet's words to his trusty Wife  
 ( *commutatis commutandis* ) may be a fit Poësie for the Spou-  
 se's Wedding-Ring :

*Esse bonum facile est ubi quod vetat esse remotum est,*

*Ac nihil officiis Nupta quod obstat habet.*

*Cum Deus intonat se non subducere nimbo,*

*Id demum est pietas, id Socialis amor.*

— Trist. lib. 5. Eleg. ult.

Which he thus translates :

*An easy matter to be good*

*While Will thereto is not withstood ;*

*While no temptation doth beset*

*Which from her charge my Spouse might call :*

*But Soldier-like to bide the shower*

*While Cæsar frowns and Heavens do lour,*

*Lo ! this is that true social love*

*Which best becomes my fairest Dove.*

— Dr. Jackson of Justif. Faith. Sect. 2. Chap. 2. p. 148--4to.

If you are not yet satisfied how vain the fear of disturbing the Church's Peace (by opposing all manner of sin and wickedness) is, read farther on in the same Author, (it may, probably, provoke you to get acquaintance with the rest of his Works, as I hoped e'er now to have done, but that you and some others prevented it ; you and they, I say, who should rather have helped than hindred a lover of the best learning ; ) and then tell me how his Doctrin ( which is too clear and evident, too sound and solid to be spoken against ; and is certainly according to godliness, tho' none of the likeliest to be gainful, ) and your practice ( which is much too sordid, servile and shameful, too cowardly and fearful to be continued, ) agree with each other.

Before I take leave of this subject ( which can never be too much inculcated, there is daily such need of it ; and some besides your self, who ought to be Teachers of others having  
 need

need to be taught it themselves,) I will add but this one thing more : Which, if nothing else had been or could have been said, would have served to awaken any one but you, or another such whom the love of *worldly Peace* and Prosperity hath lull'd so fast asleep, that if greater noise is not made and stir kept, than is common, you are never like, for ought I perceive, to come to your selves.

That which remains to be added is this : That *the Prince of Peace* being the sole Judge and *Arbiter of Peace*, at whose will and pleasure alone it stands to give or take it away, (*Pacis imponere morem*, as the Prince of Latin Poets reckons, is a princely *Prerogative* ; ) you must not presume to seek, keep, or make peace without his approbation, or on any terms whatsoever which he allows not. For what peace is worth the having, which he denies to be had ?

If the famous *Athanasius* with the rest of the *Orthodox*, in his days, or after them, would have dared to deny the Lord that bought them, the *Arians* would have granted them peace : But they would not accept it on such a condition, nor yeild their adversaries as much as one *Iota* (in the word *ἰσχυροί*) to obtain it. Let *Mahomet* be held a Prophet, neither *Turks* nor *Moors* will trouble us. Let us look for another *Christ*, and the Jews will be our friends. Let the Church which pretends to be the *Mother of us all* ( as unlike as she is to *Jerusalem* which is above, ) be submitted to, and she will not molest us. Let the *Dreams* and *Dotages* of Hereticks be embraced for *Doctrins*, and they will not disquiet us. Let us do and say like the rest of our Neighbors, they will find no fault with us. Let ungodly People, who conform to *Rites and Ceremonies of Man's Institution*, but make light of *unalterable Rules and Duties of Religion*, which clearly carry a *Divine stamp and impression* upon them, have their way, we may still be sure of having their company ( and communion in Church-Offices ) such as 'tis : On this condition they will never forsake our *Assemblies* for any other fellowship whatsoever.

But whatever Peace is offer'd which *the Prince of Peace* agrees not to, is rather to be contemned than concluded, and as oft as you make it *without his leave*, it is better broken than kept, being bought at too dear a rate.



If it be possible, and as much as lieth in you, faith, his holy Apostle ( Rom. 12. 18. ) live peaceably with all men. But it lies not alway nor altogether in us: And it is not possible many times ( seldom indeed is it ) to attain or maintain it by any but sinful means, which must never be chosen or submitted to, if we would not do evil that good may come. *Id possumus quod jure possumus.* That in this case, as in others of a like nature, is possible which is lawful, and that only. If we cannot have Peace with Truth and Holiness, Peace and Purity ( James 3. 17. ) Grace and Peace in conjunction; ( Rom. 1. 7. ) Peace within as well as without; Peace with God and Man together, it is better to have those Christian and Christ-like qualities without Peace, than Peace without them. For it is not the Peace of God or of Christ, but of the World, which excludes them.

The Church of Ephesus indeed, is commended for her patience; ( Revel. 2. 2. ) but her suffering Sinners to go uncensur'd and unprov'd for love of ease and quietness, is no part of the Grace which Christ commends her for, but the contrary. Her patience in suffering the Reproaches, and induring the Contradictions of evil Doers whom she could not bear, is the thing that he praiseth her for. This patience if you had, you would reckon the Reproach of Christ to be greater Riches than the Treasures of Egypt ( Heb. 11. 26. ) how much more than those of your Archdeacons, &c. which would not however be diminish'd, unless you take or permit your Officers to take what is not due, for over-looking the faults which you boast of having Right and Power to punish; ) and not be so loth to bear it. Heb. 13. 13.

What shall I more say? Or what can you say more ( which hath not hitherto been weigh'd in the ballance and found too light, ) to justify the Reception of such Right and Power, as you talk of, to no better purpose than hitherto you have had it?

Is the Noble Army of Martyrs already so great that it needs not be increased? Never fear; The King of Glory hath Crowns enough for ten thousand times as many more: And it is but folly to think of being saved on much easier, if at all more easie terms now than formerly.

*The Danger of Martyrdom*, if *St. Chrysostom* \* may be credited, *is always present to good People*: \* *Tom. 4. Hom. 25. ad Popul. Bern. Brix. inser. prete.* And that any Age since Christian Religion was first propagated hath wanted store of Martyrs, is more to be attributed to Negligence, Ignorance and Hypocrisie, or want of Courage in Christ's Embassadors, or appointed Pastors, than to the sincerity, mildness or fidelity of the flock; especially of the Bell-weather or Ring-leaders. Or if Satan had not abated the Edge of primitive Zeal and Resolution, by that dishonourable Peace concluded between Christianity and Gentilism, after the settling of Goths and Vandals in these parts of Christendom; had he not utterly benumb'd Mankind by locking up their spiritual Senses in a Midnight Darkness, and fettering their Souls in superstition since the time that he himself was let loose: *Rome* Christian had seen more Martyrs (even of those who did not much dissent from her in most Opinions held within six hundred Years after Christ,) in one year, than *Rome* heathen had known in ten. Even in Churches best reform'd it would be much easier, I think to find store of just matter for Martyrdom, than of Men fit to make Martyrs. And he that hath lived any long time in these quiet Mansions and Seats \* hath \* *Those which belong to Oxford University are the Mansions, &c. which he means.* great cause either to magnify the tender Mercies of his gracious God, or suspect himself for an Hypocrite, if he have not suffered some Degree of Martyrdom.

Thus that Eminent Dr. lately prais'd, hath in *terminis*, deliver'd his Thoughts of the Case under consideration, S. 2. Chap. 4. p. 185, 186, of justifying Faith. To which I will add the Judgment of another, no less pious, considering and considerable Author: A Man no less famous for profundity of Judgment than sharpness of Wit; and so far from *hiding his Talent*, (tho' but few of his Works are extant) that *his Chamber was a Church and his Chair a Pulpit*, as one that well knew him hath told the World, in a short account of his Life.

What said this great and good Man? Take his own words, (in his Sermon of *St. Peter's Fall*, &c. bound up with some other Discourses, and called his *Golden Remains*: Pag. 119, 120.) 'We usually distinguish the Times of the Church, into Times of Peace and Times of Persecution:

' The truth is, to a true Christian Man the Times are alway  
 ' the same. *Habet etiam pax suos Martyres*, saith one. There  
 ' is a Martyrdom even in time of peace. For the practice of  
 ' a Christian Man in the calmest times, in readines and re-  
 ' solution, must nothing differ from times of rage and fire.  
 ' —Mark, I beseech you, what I say. I will not affirm ;  
 ' I will only leave it to your Christian discretion. A tem-  
 ' porary Faith—a Faith that fails as soon as it feels the heat  
 ' of Persecution, can save no Man. May we not with some  
 ' reason think that the Faith of many a one who in time of  
 ' peace seems to us, yea and to himself too peradventure to  
 ' die posselt of it, is yet notwithstanding no better than a  
 ' temporary Faith, and therefore comes not so far as to save  
 ' him that hath it? —If God, to try who are his, should  
 ' bring on us those Temptations which would make a Man  
 ' of temporary Faith to shrink, think we that all those who  
 ' in these times of peace have born the Name of Christ  
 ' to their Graves, would have born it to the Rack,  
 ' the Sword, the Fire? Indeed to Man, who knows not the  
 ' thoughts of his Friend, some Trials are sometimes very  
 ' necessary : But he that knew and foretold *David* what the  
 ' resolution of the men of *Keilah* would be, if *Saul* came to  
 ' them ; knows likewise what the resolution of every one of  
 ' us would be if a fiery Trial should appear. Who knows  
 ' therefore whether God hath not numbred out the Crowns  
 ' of Life according to the number of their Souls who he  
 ' foreknew would in the midst of all Temptations and Tri-  
 ' als continue unto the End? For what difference is there be-  
 ' twixt the Faith *that fails* upon occasion, or that *would fail*  
 ' if occasion were offer'd? —Deceive not your selves :  
 ' *Heaven never was, nor ever will be gotten without Martyrdom.*  
 ' (Pag. 121.) *in resolution, at least, as before and after these*  
 ' passages he explains his meaning, *every one that intends to be*  
 ' *saved must be a Martyr.*

If this be sound Doctrin, which you cannot disprove, let  
 your present purpose, if you think your self resolv'd, be  
 examin'd by what you have formerly done ( or omitted  
 shall I say? ) You that have feared the Reproach of men whom  
 the Mole shall eat up like a Garment, and been afraid of their  
 Revilings whom the worm shall eat like wool. ( Isa. 51. 7, 8. ) for  
 what

what else hath kept you from putting forth your *Right and Power of correcting and reforming*, &c. to bring Sinners to repentance? or what more than this could they do to deter you? You that have *loved the Praise of Men more than the Praise of God*, ( John 12. 43. ) and have rather chosen to be honour'd among the ungodly ( for letting them alone in their sins ) than to *seek the Honour that cometh from God only*, ( John 5. 44. ) You that have sought the *world's Peace* that profits as little as *Wealth in the day of wrath*, more than the *Peace of God*, which is greater *Wealth* than words can express; and have suffered evil Doers to grow worse and worse, for fear of suffering ( I know not what ) by doing your best to make them better: You ( to conclude ) who have been so far from *taking up a Cross*, of your own accord ( as a learned man \* hath observed the proper sense of our Saviour's word λαμβάνειν, Matt. 10. 38. to be: Whereas *λαμβάνειν* properly signifies to take a thing from another's hand; ) that you have not accepted or submitted to it when offered, but according to the Prophet's Phrase, *pulled away the shoulder*, and run away from it as fast as a Coward from his Enemy: Can you being thus ( I cannot say *zealously* ) affected, think your self prepared to *witness a good Confession* whatever it cost or lost you?

\* Dr. Hild in  
his Christian  
Legacy. pag.  
109.

————— *Credat Judaei apella,*  
*Non ego* —————

Can you reckon your self to be one of those *who reckon that the Sufferings of this present time are not worthy to be compared with the Glory which shall be revealed*? Or can any one else ( who judgeth righteously and not rashly ) think you qualify'd to undergo *Persecution for Righteousness sake*? fitted to be reviled, persecuted and evil-spoken of for a Saviour's sake? ( Matt. 5. 10, 11. ) content to *indure all things for the Elect's sake*? ( 2 Tim. 2. 10. ) ready, *not only to be bound, but to die for the Name of the Lord Jesus*? Acts 21. 13.

Who, I say, can think so well of you while your sordid, fervile fear hath been such as deserves to be *beaten with many more stripes* than my weak hand can give it? For it was not a *Lyon* in the way, but an *Ape* or *Ass* only, which hath hitherto made you afraid.

So much for your Libel.

F 2

But



But another *Account* must be ballanc'd before we part, that you may not be wronged by one who can hardly tell whether he receives or pays a just Debt most willingly ; tho' you have not been just to a *special and further Account* formerly drawn up for the sake of some People too deeply indebted ( to a Creditor who had never abus'd them ) to be let alone without any attempt of extorting Satisfaction from them, while it was not like to come freely. Those *Accounts*, but that a *Gentleman-thief* prevented it, had been fairly put into their hands ; but were never the less true for being brought, as they were, by stealth. Of those *Accounts* what is more to be said, shall be spoken hereafter. There's another, I say, which claims to be first adjusted.

Your cowardly fear hath been brought to the Bar, and found guilty of all those sins which you have not done what you could to suppress. But I know as well, who shall be *King of Poland or Emperor of Germany* in the year 1788, as I know what you your self ( or any man for you ) can say in defence of your odious, egregious and intolerable Hypocrisy, (for which you have once already smarted in another place ; but you will not be quiet, I see, until you are beaten with more stripes : Your Hypocrisy I say ) in taking such pain to make a man an *Offender for a word*, ( *Isa. 29. 21.* ) to say nothing in this place of your *laying a snare* for him who was bold enough to *reprove you in the Gate*. *Ibid.* ) that I think it as hard a Task to reconcile your formerly printed *Crudities and Dotages* about Church-Government with your *Grand Case*, as to find an Example to match it, unless that of a greater \* Churchman than I hope you will ever become ( it were pity else, ) who threatned to *lay Mr. Paul Bayn by the heels* for wearing cuffs a little beautifi'd ( according to the fashion of those days ) with black-work, will do the Business.

\* Archbishop  
Barnet.

*Give me any Plague but the Plague of the Heart*, said *Ben-Sirach* : *Ecclesi. 25. 13.* Give me any *Persecution* but the *Persecution of Church-men*, say I. They so commonly overdo it ( tho' they ruine themselves no less than others in the end ) that an ordinary patience cannot suffer it.

Well

Well Sir ! Since you'll have the Poet's words,

*Venite ad ignem.*

*Annales Volusi ! Cæcilia Charta, —*

( Which you kept such a stir to make me guilty of I know not what Crime for making use of ; forgetting or not knowing that Cicero had or might have taught you, tho' you knew it not otherwise, *Male olere omne Cænum : At non semper. Copumove, senties.* Tuscul. 4. since you'll have them I say ) further descanted on ( as if I had not already said more concerning them, than you or any of your *Confederates* can answer by other than Club-law, as I learn by your silence ; ) so be it. What iniquity was it ( tell me, if you can, ) to say after *Catullus* ( not as the puny *Deacon*, a fit fellow to make a *Priest of the Post*, falsely swore, *Venito*, but ) *Venite ad ignem, &c.* Against what Law of the *twelve Tables*, or any beside, was it written by the Author ? Against what older and better Law of the *two Tables* was it spoken by me ? What sort of Sin was it ? Or what Law, temporal or spiritual, sacred or civil, divine or human, general or special made it criminal ? What Name will you give it ? Was it *scelus, facinus, flagitium, delictum, peccatum, erratum, impietas, improbitas* or any other Crime, if none of these words will fit it ?

Before the 21<sup>st</sup>. of King *James*, Chap. 20. *Blasphemy, Swearing and Cursing* were not punishable in a temporal Court here in *England*. Was there any *Statute* before or since his Reign forbidding the use of those words, *Venite ad ignem, &c.* Had it really been a fault to pronounce them, ( which is more than *Cato's gravity* would have judg'd it to be ) are all Sins equal ? Is there no distinction to be made between a *Mole* and a *Beam* ? A *Gnat* and a *Camel* ? No difference to be put between robbing a *Church* and a *Garden* ? Or between a grand *Sacrilegious Church-robber*, and a poor pitiful *Pilferer* ? No Rule to be regarded

*Regula peccatis que panas irroget æquas,  
Ne scurica dignum horribili sectere flagello.*

—Horat. Sermon. lib. 1. Sat. 3,

in the Exercise of distributive Justice? Must every *peccadillo* ( which is more than this was ) be nail'd to a Cross? Or *Hercules* called to come and knock down a *Flea* or *Fly* with his Club, for biting or buzzing about us?

— *Quis talia fando,*  
*Temperet a risu?* —

Was it fit that you who have so much *offended with your Tongue*, in preaching Doctrin which you dare not now own; and with *your Pen*, in printing what the World knows you have cause to be asham'd of, should be as forward as you were to find fault where none was? Or that you who have been such a careless overlooker of *hainous Offences*, as before-said, should contend so earnestly as you did to *make a trespass of a trifle*? This was, doubtless, so strange and surprizing a piece of Hypocrisie as deserves to be reproved with as *sharp words*, as those false hollow-hearted *Cerians* ( Tit. 1. 13. ) needed to make them *founder in the Faith*, than it seems you have hitherto been. For what but Hypocrisie was it, I say not to *behold*, but to pretend to see a *Mote in another's Eye*, not considering the *Beam* in your own? What but this made you say, *Let me pull the Mote out of thine Eye*, when behold, a *Beam* was in your own? Thou hypocrite! first cast the *Beam* out of thine own Eye, and then thou shalt clearly see to cast the *Mote* out of thy Brother's Eye, Matt. 7. 5.

*Josephus* witnesseth that the Sadduces were *μαίραὶ καὶ κείροι* *αὐτοὶ* *ἡγούμενοι τοῖς Ἰουδαῖς* ( lib. 20. cap. 8. ) the cruelest and cruellest, the most rigid and unmerciful Judges of all the Jews. Of that Sect was *Ananus* the High Priest, under whom *St. James* the just, lost his Life.

If you hate their Principles, why should their Practices please you? What! were you never told that *summum jus is summa crux*? Did you never hear it called *Remedium morbo pejus*? And *filum nimis tensum quod rumpitur*? Was no body able to inform you, that when *Chrysippus* had described Justice too sourly or severely, some of his own faculty were heard to say, that it was not *Justitiæ*, but *Sævitæ* Imago? *Gellius* lib. 14. 4.

If none of these farther-fetcht Thoughts could occur or come in to relieve you, was there never a Counsellor nearer  
at

at hand to tell you, That to condemn the just, is no less abomination than to justify the wicked? Prov. 17. 15.

Is not this to call good evil, to put light for darkness, and sweet for bitter? Which whoso doth, is no less subject to the sad sense of the Prophet's Wo (*Isa. 5. 20.*) than he that calls evil good, puts darkness for light, and bitter for sweet.

In the same Chapter (*ver. 23.*) you might have found that to take away the Righteousness of the Righteous from him, (whether love of gain, hatred of his Cause or Person, or hope of getting into the favour of his Enemies, or any thing else be the Cause of it,) is as woful a Sin as to justify the wicked for a Reward. Now that nothing of all this nor any thing else should have restrained you from running into that shameful extreme of being righteous over-much, and that which is worse, from doing wrong under Colour of Justice, is strange: Stranger than the story of a man and no man, &c. formerly told on this occasion: Stranger than that a Dunce should think himself a Doctor, because the People call him so: Stranger than that (*ὁ ἡμίονος μωροδιδάκτωρ*) the pumper'd Mule in the Fable, should boast that his Sire was a Race-horse, and he himself altogether like him; tho' at last he confessed his true Sire to have been an Ass, when he could not perform the part of a Courser: Stranger (to say no more on this occasion) than that a Teacher of other People good manners, should take his own or another man's Whore for a Wife, [which no legal Priest might do; (*Levit. 21. 7.*) And *Grotius* not only tells us, that most of the Learned think, that not only the High Priest was obliged to take a Wife in her Virginity (*Levit. 21. 13.*) but that all other Priests were subject to the same Law: Which he doth not barely affirm, but also prove by *Ezek. 44. 22.*] Or which seems, but is not stranger than either, should first make himself a Cuckold, and afterward marry his own Widow. Which if none of your confederacy had ever done; what made some bodie's man observe within these seven Years, That the Child was pretty, wanting neither Nails nor any thing else (belonging to a Babe not abortive, but born in due time, tho' begotten out of season?)

N. B. What's contain'd in this last Parenthesis, was not his Speech, but is my Explication of his words, who spake of



of the Child's not wanting *Nails*, &c. to no other end than to signifie that it was not abortive.

By this time I hope the *Cacara Charta* is pretty well cleans'd, and better canvas'd than when you and your fellow *Censors* had it in hand. Wise men wonder'd, and still do, that you were not asham'd to take it up and foul your Fingers with it as you did. If you have not your belly full, you'll never be satisfied. Yet I cannot desist without asking you farther, what is Hypocrisie, if to scruple *small*, and swallow great sins (or to boggle at trifles and not scruple real trespasses) deserves not the Name? What is double iniquity, if Hypocrisie is not? What is Irreligion if *Injustice* be not? And what is Injustice, if *over-much Righteousness*, tho' according to Law (much more a pretence of being righteous in calling any thing a fault which is not the transgression of any Law,) is another and not the same thing? And what is evil, if to have respect of Persons in judgment is good? What indeed is abominable, if this be tolerable? For tho' the Text (*Prov. 24. 23.*) only tells you it is not good—Yet your Rhetoric-Rules have told you, I presume, of a Figure, frequent in Scripture (call it *Liprote*, *Litote*, *Tapinosis*, *Meiosis*, or how you will, if neither of those old Names will please you,) which expresth hard things many times by soft words; weighty and lofty matters in low, diminutive terms and humble phrases; leaving more to be understood than is spoken, the Language being milder than the full sense of the matter. [So the meaning of *not holding guiltless*, in the Third Commandment, is to punish severely: Not to leave comfortless (*John 14. 18.*) is to give the richest Cordial that a faint and languishing Spirit can have to revive it. Not to quench, is to quicken and inflame; not to bruise or break, (*Isa. 42. 3.*) to bind up; Not to be asham'd (*Rom. 1. 16.*) to confess with boldness: Not to be weak in Faith (*Rom. 4. 19.*) to be firm and stedfast without staggering through unbelief: Not to work evil (*Rom. 13. 10.*) is to do as much good as the fulfilling of the whole Law amounts to. In *1 Cor. 13. 4, 5, 6.* within the compass of three Verses, no less than eight Examples of this kind are met with. *Talis sermonis figura totius Decalogus constat*, saith a man \* well skill'd in those Affairs. ] Thus the Phrase of *not being good* signifies very bad, extremely evil,

\* *Flac. Illyr. de Trop. & Schemat. S. S. tract. 4. pag. 222.*

evil, or stark naught. As bad, if you will, as the *Figs* which the Prophet saw in a Vision, (*Jer. 24. 2.*) which could not be eaten, they were so very bad. To render it as bad as bad can be, we meet with the same phrase many times over, in the Book of Proverbs; sometimes indeed it is applied to different matter, (*Prov. 19. 2. Prov. 25. 27.*) but oftner to the Case in hand, than any other. *Prov. 17. 26. 18. 5. 28. 21.* And why is it spoken so often against in this single Book of Scripture, notwithstanding those many prohibitions by which it is elsewhere forbidden, but for one or other, or rather for both these reasons:

1. That people are so prone to offend in this manner.
2. To render them the more watchful against a sin which so easily besets them. To which this may be added,
3. That these frequent, reiterated prohibitions are used to shew how much the Most High hates it.

In the place last pointed at, (*Prov. 28. 21.*) it is said, That a sinner of this sort will transgress for a piece of Bread, i. e. *munere vilissimo, minima lucrands occasione data.* For the smallest reward, he will justify the wicked; the least temptation which can come in his way, will turn him aside from judging righteously, who gives place to partiality and is subject to the sin of respecting persons in Judgment. Tho' he loves not Money; needs not Gold or Silver, regards not Gifts or Presents, he hath Friends or Passions to be gratified, hath Love or Hatred, Fear or Anger, or some other exorbitant Affection to over-rule him. Let the merit of the Cause be what it will, his main care is to please his Superiors (whose favor he more values than God's) in passing sentence. The rich and potent he will not offend, for fear of losing their favor, who may help him at a dead-lift another time. The poor, who can do him no hurt, (as he vainly presumes, many times) he despiseth and oppresseth, as if Justice and Judgment and Equity were too good for them. And when matters are thus carried (as alway they are where Respect of Persons bears sway; when Dives is honor'd and favor'd for the sake of his purple and fine linnen; Lazarus abus'd and condemn'd because of his rags and sores (whatever right he hath on his side, or whatever good qualities are in him which his wealthier Adversary wants,) is not this to value Gold more

than Grace? perishing things, above permanent? temporal, more than spiritual and eternal riches?

If it is not so, shew the contrary. If it is, cast up your Accounts, (comparing them with a *Special Account*, &c. formerly given) and see what you have gotten by your palpable partiality in favoring the *furious* (I could justly say worse) Man, who hath stirred up all this strife.

I am not fond or ambitious (much less proud) of your company, Sir! nor at all delighted in it on this occasion, tho' I tarry so long with you; (longer by far than at first setting forth to give you this *Visit*, was purpos'd. You may live to repay it by visiting this remote part of your *Arch-deaconry*, which hitherto you have been such a stranger to;) but necessity must be serv'd and will be obey'd. *Short reckonings*, they say, *make long friends*: Let me therefore in the next place reckon with you about your late *prevarication* and breach of promise, bearing date from *December 15th, 87*; on the Morning of which Day, with many fair words (*smoother than Butter*, and *softer than Oyl*, tho' since they have prov'd *drawn Swords*, like those of that egregious Hypocrite, *Psal. 55. 21.*) you discours'd me about a Book, not long before printed, exhibiting *divers Wrongs and Abuses* done you know to whom and by whose instigation; which however, you were told (by one whose manner is not to *say one thing sitting and another standing*) should be suppress'd, if the persons concern'd in the Contents of it, would make the *Author* satisfaction: Which as soon as you heard, you promis'd of your own accord, without any request to that purpose interpos'd, to be instrumental in procuring it; next, to give me notice by your self\*, immediately, of what should be offer'd, or might be expected: Then, like a man overjoy'd, you posted away to *Philargyrus* (that man of metal, whose inordinate love of *Money* hath been the root of all this and much more evil than can here be express'd;) to tell him, that an opportunity of commuing, to save him the shame of doing publick Penance for his Avarice and Ambition, was discover'd: (which made you both, no less glad than *Hunters* use to be when they find a *Hare sitting*.) After this, if you know not, I can tell you who was treated and complemented at an higher rate than is common (considering his station) while the business was agita-

\* Tho' I nam'd another, then present, by whom the intelligence might be transmitted, to save you the labor of writing: yet again and again you undertook it.

notice by your self\*, immediately, of what should be offer'd, or might be expected: Then, like a man overjoy'd, you posted away to *Philargyrus* (that man of metal, whose inordinate love of *Money* hath been the root of all this and much more evil than can here be express'd;) to tell him, that an opportunity of commuing, to save him the shame of doing publick Penance for his Avarice and Ambition, was discover'd: (which made you both, no less glad than *Hunters* use to be when they find a *Hare sitting*.) After this, if you know not, I can tell you who was treated and complemented at an higher rate than is common (considering his station) while the business was agita-

agitating, the Work fervent, and the Iron hot, in hope of striking up a Bargain; and who were employ'd to help hammer it out, till at last a *bungling Ignoramus*, who neither knew how to hold or use his hand or tongue, came in and spoil'd all. Yet you gave me no intelligence, as was promised; but I had it from another hand, (as appears by a Letter, dated Decemb. 21. --87.) that you might not write to me, as was expected.

What! not altho' you had promis'd it over and over? Was it lawful to say again and again, that you would, and sinful to do as you had said?

*Quo teneam vultus mutamem Protea nodo?*

The old fashion was to make Promises and keep them too; Prove, if you can, that the new Mode of making and not keeping them is the better of the two. A great Minister of State indeed thought it folly, and not policy, to be a slave (as his word was) to his Word: must you needs become his disciple, that fidelity may be slavery in your opinion likewise? If the Case be so, take heed of the Mark which the People of Naples have long been known by; who for promising much, and doing little, are said to have wide mouths and narrow hands. What will it profit you to be like them? Change as oft as you list, oftner if you can than the Moon changeth her figure, or the French their fashions; Vice and Vertue, Good and Evil will still be the same. You cannot turn Darkness into light, or make bitterness to be sweet, tho' you put or mistake one for the other oftner than the Weather alters, or the Wind turns. And because it is much more pardonable to speak hard words than to do such hard things, as in this Affair you have acted, (tho' with more malice than might or success,) let me, Sir! (who as little fear your frowns as hereafter I will trust your smiles) tell you, That to promise and not perform, is to DO a Lye; which is not a less, but greater fault than to speak one: as much worse as to kill or steal, cheat or defraud, tho' you never said you would do it, is worse than to say you will do so, and yet not be as bad as your word.



\* Tom. 4.  
Hom. 14. Ber.  
Brix. inter-  
pret.

\* I remember St. *Chrysostom's* \* Apology to the People of *Antioch*, for departing (as his manner often was, tho' never without need) from the matter which at first he began to speak of; (which in our Language would be called, *Leaving his Text*;) 'We may seem, said he, to have fallen from the 'matter at first taken in hand: But this (*to speak at large of Scripture Examples and Histories, tho' named occasionally for proof of the principal thing propounded to be spoken of,*) is not to 'go from it. For we will not barely read Scripture-Histories to you, but heal all sinful Distempers and Diseases (if 'we can) to which you are subject. Therefore it is that we 'take such pain to make you ashamed of your faults, using 'divers methods and forms of Speech, seeing much sickness 'is probably found among much people; and it is not our 'purpose to cure this or that single Patient only, but many 'and various sin-sick Souls. Thence it is needful that various Remedies of Doctrin should be used and applied. 'Now therefore to return to the place from whence we set 'forth, &c.

The like Excuse (if any be needful) may be made for my keeping no closer to the Relation of your late (I wish it may be your last) *prevarication*. However, it seems, I am not gon from it (tho' you wish me farther off, I believe.) For it is not my purpose, nor was it when first I began, to discover your Disease only, but to *bleed and purge and bring down your proud flesh*, as low as a *terrian Ague* can lay it, for your better recovery. Not barely to relate your *double-dealing*, but to descant upon it in such sort as may make you to see the more clearly *how hateful* it is, (not despairing but that in time you may be reconciled to *Plain-Dealing*,) was and is my design. To this I have kept, and from this I will no more depart than you have kept your Word. You never made a greater digression from any Text, I am confident, than this your turning back or starting aside from your promise, was. Your *starting aside like a broken or deceitful Bow*, (Psal. 78. 57.) which seems sound and true to the Eye, but in tryal breaks or proves false. *Had your heart been right, you had doubtless been more stedfast.* (Ibid. v. 37.)

You desir'd to know, *whether any part of the Book before-mention'd, concern'd you?* All the Answer given to that question,

tion, was, *That if you had sooner been discour'd, something had been otherwise written than it was.* ( Which was spoken upon a wrong supposition, as since it hath appeared, of your being in earnest. ) You replied, *However it was you could pass it by.* What your manner of *passing by* real Abuses is, I am pretty well satisfied by what you have done to revenge a pretended wrong; tho' you fail'd of your purpose and have done your self much more hurt than me, whom you cannot judge to be *your Enemy for any thing but telling you the Truth.* Which however, is another sort of *Truth*, than that which you need not be *asham'd of.*

Well! The last thing named ( before this Excursion, Digression or Animadversion, without which a *bare Relation* of what has been done or spoken would be too flat and insipid to be read, ) was a *Treaty for Pacification*; which seem'd to some ( tho' to me it look'd otherwise, ) to go pretty well on till an *ignorant Bungler* or *bungling Ignoramus* interposed to interrupt it.

So far I went till I took you aside to talk a little seriously of it. But in that, I confess, I was somewhat too nimble for the story. Before it came to that pass, a *Proposition* ( and a pretty one, tho' not as pretty as the *Babe* above-mention'd which was born with Nails on its Toes and Fingers. ) was made. Of what nature and to what effect, I beseech you? Why, no less than this: *That if the Books printed were suppress'd and not reprinted* ( see how wary the guilty are ! ) *They would do a wonder of kindness* ( as to narrow-sould Folk it seem'd ) *in bestowing at least a whole Son of mine on the Muses;* and providing him a *Station* within the Province of *Learning*; which he chiefly desires to be imploy'd in, and seems naturally fit for.

Goodly! Must my head be broken, in more places than one, ( especially by a Man forbidden to be a *Striker*, nor as much as permitted to be soon angry, *Titus 1. 7.* ) and a *Plaster* applied to my Son's, being whole and unbroken? Or if he has been wounded through my sides ( as in such cases it commonly happens, ) there are *seven Brothers and Sisters* more whom the blows which in a cowardly, clancular manner ( with as little fair play as a man not accusom'd to foul dealing would have look'd for among *Infidels*, if not with less, ) were given

ven me, have no less affected and injur'd than him, who deserv'd to be consider'd, had that been the Case. Make the best you can of it, *The salve agreed not with the sore*; If it did, The plaister was too narrow to cover it. Nothing, in my thoughts more mean or uncertain could be offer'd, or thought of. Much less did it need or deserve to be talked of with such pomp and ostentation as it was. For what if he lived not to be fit for the University, where they promised to take care of him? What if they liv'd not to make good their Intentions, if they purpos'd what they propos'd? What assurance could their bare Word be to me, who had formerly been too much deceiv'd to trust them again without better security than their naked Say-so? I can truly say that their double-dealing (with whom you concur'd, to make a bad matter as much worse as you could,) hath cost and lost me (tho' the Cost is not worthy to be named in comparison of the Loss,) more than a thousand pounds twice told, besides ten thousand temptations which their never to-be-justified Practices have expos'd me to, (hitherto by the Grace of God resisted, as hereafter I hope they shall be:) And was this a Compensation? Yet it was not profit, but something of another nature which I stood for, tho' the Agent whom I trusted to treat for me never nam'd it, but instead of propounding what I told him should satisfy and nothing else, went about to put me off with a stale, mouldy Proverb of *Half a Loaf, which is said to be better than no Bread*: Whereas this, in truth, was neither half, nor a quarter, nor half a quarter, nor any thing else certain. Not as much as the *Crumbs which Dogs find under their Masters Tables*.

When this would not do, what next? Have you need to be told Sir! As if you had not enough feign'd your selves to be just men, like those Hypocrites, *Luke 20. 20.* nor sufficiently profan'd the sacred Seat of Justice before, in pretending to spy out a fault which as clear-ey'd, quick-sighted, and tender conscienc'd People as your selves could not see: Your next method (that you might not either first or last be unlike your selves,) was to treat me with *Stones instead of Bread*, (for not offering, it seems, as much as once to smell at your *Barley-cake*,) and to heap as much new wrong as you could upon me, for calling you to account for *Old Injuries*. This  
you

you did, by putting your heads together, and plotting to frame an abusive Bill of Information or Indictment against me, wherein you set forth, (a) That I, *devi-*

*sing and maliciously* (b) *intending as much* (c) *as in me lay, to scandalize and bring into hatred and contempt* (Among the liege People and Subjects of our Lord the King) the Christian Religion, and Church of England, as by Law establish'd, (d) and the Government and Governors of the Church, State and Common-wealth of this Kingdom of England; and also the Reverend Father in Christ, Thomas by divine permission Bishop (e) of Exon, Nicholas Hall Professor (f) of Sacred Theology, &c. with more than half a dozen more, till at last you come down to Simon Crymes Armiger (g), to make up a number less by two than a Baker's dozen.

(a) The your travel was very hard, they say, before you could bring it forth.

(b) What becomes of [falsely] which in Forms and Precedents of this kind is wont to be inserted.

(c) Not in the least; I must then have been as great a hypocrite as your self; as wicked and profane as some whose intolerable sins I have elsewhere reckon'd with you for overlooking; or as bad as one or other of those 500 instances for ignorance and looseness, which the Author

of Good Advice to the Church of England, saith he could produce. Pag. 41. Marg.

(d) Pretty! Was there never any but a true Church, by Law establish'd? or doth this prove a Church to be true, that so it is establish'd?

(e) What have you done with his Lordship? Why have you left it out? You design it seems to bring him into contempt your selves while you take it upon you to vindicate his Honor. (f) Of which it would better become him to be a Practiser. Which if he purposeth to be, let him take the Remedies prescribed in the Book compos'd of, to purge out the filthy Avarice and other ill Humors with which he abounds.

(g) Anglice Armor-bearer. He bore and wore Arms indeed, in the Reign of King Charles the First: which was all the good or hurt that ever I heard he did with them. But who can possibly make him more odious or contemptible than he himself has made himself?

All those you say, that I maliciously designed to bring into hatred and contempt, And as a disturber of the Peace of our said Lord the King, by Force and Arms \* at M. D. in the County of (\*) VI & Ar-  
Devon, unlawfully and maliciously made, brought in, published misbeing proper  
and caused a Book, Libel or Pamphlet (intitl'd, Parresiaspis, per to some  
Or, A Defence of Plain-Dealing, &c.) to be imprinted and af- Cases, (vid.  
terward to be dispersed at M. D. and elsewhere (VI & Armis Stat. of 37 H.  
again) among the said liege People and Subjects of our said Lord 8. 8.) you  
the King. thought it fit  
for this and  
all others, it  
seems.

All this, you say, was done on the 5th of January, in the third Year of King James the Second's Reign.—— But who can imagin, had it ever been done, it could all be dispatcht in a day? Or who will believe it, tho' you say it? That  
the



the Book was *dispers'd at M. D.* is as true as that it was printed there. You affirm both: But could never prove either. And as if it had been too little to bring so false an accusation but once, you repeat it again in the conclusion of the Bill, That what you wrongfully accuse me of, *was done to the great Scandal of the Christian Religion &c. and to the bad Example of all the liege People and Subjects of our said Lord the King, against the form of a Statute in such a Case published and provided: || And also against the Peace, Crown and Dignity of our said Lord the King—*

|| Which I do not wonder that you name

not, since you know not where to find any such: There are Statutes indeed which prohibit the printing and publishing of *scandalous, seditious, heretical and schismatical Books*: but which of those hard words doth this deserve? You have had time enough to shew it, and would not have fail'd to discover it had any such thing been.

*What shall be given or done unto thee, thou false tongue?* (Psal. 120. 3.) Is it no sin to bring a false malicious Accusation against another sort of Elder than what your fingers formerly so itch'd after, that nothing but the application of an *Archdeaconsry* to the distemper, could cure it?

Know you not how hateful Accusers have formerly been

† *Viz. Calumniatores, qui mendacii & consilii criminibus aliorum innocentium vexant; (Estius ad 2 Tim. 3. 3.) & Criminatores qui Viris bonis sese opponunt, praesertim calumniando. Grotius Ibid.*

\* *Vid. Aristot. Polit. lib. 6. cap. 5. Cicero. Offic. 1. 2. & Orat. pro Murana. Tacit. Annal. lib. 3.*

held, as well among Heathen-people as Christians? Did you never read, that such † are called שטנים *by Satan's name* in the Old Testament, and *διδεσται, Devils*, in the New? 2 Tim. 3. 3. Are you ignorant that their very Speech hath been called *Vox funesta*, a filthy, detestable and deadly Voice? That their Names and Persons have been reputed *infamous* among the Enemies of true Religion, or strangers \* to it? That more hurt, in time of peace, while *Tiberius* reigned, was done among the Romans by the rage of *peevish Accusations* than by *civil War* in time past, as *Seneca* witnesseth? *Lib. 3. de Benefic.* That divers Laws have been made to restrain them? And that by Divine as well as Human Laws, if they prove not the Crime which they charge the accused with, they themselves are subject to the same punishment which the other should have undergone had his Judges found him guilty? *Deut. 19. 16, — 21. — Nec Lex est justior ulla.*

If

If you want an Example of this *Lex or poena Talionis*, look into the *History of Susanna*, (if it is not grown nauseous to you for treating of *Elders*, as good perhaps as some that were or had been here and there set up, but that your hard labor to effect it, prov'd vain ; ) and there you will find an Instance so notable as needs not a *second* ; or rather a pair of Examples so notorious (v. 62.) as may well serve the turn without a *third*.

But to come to the special matter of your Bill, the Contents of which would indeed be *scandalous* with a witness to the really religious, should those false accusers who fram'd and promoted it, escape unpunisht. I who have more reason to know the sense and meaning of the *Book* complain'd of, than any body else, can no more find a word from the first to the last letter of it, tending to the *Scandal of the Christian Religion or Church of England*, (especially to the disparagement of the *Government and Governors of the Church, State and Common-wealth of the Kingdom of England*,) than I know where to find a solid Argument for *Lay-Elders* in any of your Writings ; or in what place or upon what occasion it was that Saint Paul ever said, *Hast thou but one blessing, O my Father !* as somebody, within these 500 Years, too apt to find fault where none is, many times, as at other times, to let no small offences go unpunisht, is notoriously known to have mistaken.

For what ? Is the Christian Religion scandaliz'd by reproving sin, as I have done, or by letting it alone, like you ? If to bring hypocrisie, double-dealing, oppression, pretended Justice, Avarice, Ambition, Ungodliness and Wrong into hatred and contempt, is to make this only true Religion *odious*, I have reason to cry *Peccavi* : If not, there are many more besides your self to whom it better belongs. Which, unless your *Will* had been more in fault than your *Eyes*, you must needs have seen. For what iniquity is more crying or provoking, more frequently blamed or prohibited than that wrong-dealing which I have not spared to represent (as much as you hate to hear of it,) because you spared not to give so great and provoking an occasion ? Which when you had done, how could you think me *stupid enough* to sit down and say nothing ? Where could you imagin I should find

*patience enough* to forbear speaking? Or how can you believe that any mortal man who knows what to say, is — *tam ferreus ut teneat se*, so made of iron that he can possibly hold, when so great violence is used to break his meekness of spirit, lowliness of heart, humbleness of mind and all, into pieces?

Was it not for Men of your Rank and Order to know Judgment? Mic. 3. 1. If you knew it, was it tolerable to turn aside from it to the right hand or the left? How much worse was it to turn judgment into wormwood (Amos 5. 7.) and gall, and the fruit of righteousness into hemlock, (Amos 6. 12.) by making it bitter and distastful, and as much as in you lay, destructive and deadly, without and against reason? And that which is yet more odious, to make judgment spring up as hemlock, in the furrows of the field, (Hos. 10. 4.) where nothing, one would think, but the purest and finest Corn should have grown, when the ground had been dressed and prepar'd with so much care and cost, in hope of its bringing forth better fruit? If you know not that the want of Judgment and Justice is so great irreligion, that when the one runs not down like waters and the other as a mighty stream, being clear and clean and free in their passage as running water useth to be; (clear and clean without hypocrisy, partiality or any other filthiness intermingl'd; free by the absence of delay to hinder their course, as well as of might, malice and violence, or any other cursed cause to turn them

|| Be they Legal or Evangelical; or if any odds there be, the case is now worse than formerly, more being given to us, and more required of us, than of legal Worshipers under the Old Testament. Mat. 5. 20.

aside;) all Sacrifices and Services || are but lost labor, and not only so, but provocations too, (turning Songs and Melody, vocal and instrumental Church-Musick into harsh and ungrateful Noises; Amos 5. 23, 24. If you know not this) with a hundred other things by which the Prophets of old stirred up the false, hypocritical Jews to do justly, to love mercy, and to walk humbly with God, (Mic. 6. 8.) that their whole Religion might not be confin'd to the cheap and easie observation of empty Ceremonies, while the great things of the moral Law were neglected: If you know not these things, I say, search the Scriptures and study them better, (as, unless your violent persecuting hands and tongues had hindred me, I had

had certainly done,) and then, I hope, you'l be convinced how great hypocrisie you were guilty of, in stumbling at a straw (as once already I have told you, but must say it again, your heed having been so little,) and *straining so hard at a gnat*; or rather at the dream and shadow of so small an Animal. Not to punish real Vice and Wickedness by the *true and indifferent* † *ministration of Justice*, is greater ungodliness than one body's Pen or Tongue can easily express: but to feign and pretend, that Justice weighs in *her Scale*, or strikes with *her Sword*, what *her Gravity* scorns to meddle with, (as being too light and ridiculous for her sacred hand to touch:) This, which none can deny to be hypocrisie, hath long since been confessed to be *double iniquity*; which who so dares own, I would not give a *brass farthing* to be told what metal his brow is made of. Yet the mischief is, that few or no people *hate reproof* as much as hypocrites. Being *desirous of vain-glory*, and making a shew of greater sanctity than they have or care to be owners of, they abhor to be evil-spoken of, tho' they never so much deserve it. The most sacred things they will abuse to the vilest purposes; (like those *Brethren in iniquity*, Gen. 34. who obtruded an *Ordinance of Divine institution* on the *Sichemites*, to make it an instrument of satisfying their blood-thirsty rage.) how much bolder will they make with the *names* of sacred things? insomuch as that *Justice* it self cannot, many times, secure her name from being imposed upon what is no more like her, than Heaven and Hell are like each other. The most upright, faithful and true-hearted people they hate most of all, as being most unlike them. Witness the Scribes and Pharisees, who as much leaven'd with hypocrisie as they were, would not suffer a mouth *in which there was no guile* to reprehend them. Judge then how weak your Cause was, in defence of which you had not a word to say, but what hypocrisie helped you to.

I could tarry much longer with you, on this occasion, but that you have made such a foul House, that there is not a Room or corner of a Room belonging to it but what needs

+ Pray mark that passage; It was borrowed from a Prayer appointed to be used after Sermon, and not before; as once, with more confidence than evidence you asserted, in opposition to a graver Divine than your self. If this be your way of instructing the Clergy of your Archdeaconry, there's no great matter lost, I see, by not having your company.



to be cleansed; tho' I shall not need such a *Scavenger*, I hope, as the King of *Elis* procur'd to make clean his famous, or rather, fabulous Stall, which was able, as the story goes, to hold no less than three thousand *Bullocks*. For my thoughts, tell me, that by this time, at least, you begin to wish your *Bill* (and *Libel* too) had been a *Fable*, *Stall*, *Stable*, or any thing, but what it is; and that no body but *Angeas*, *Hercules*, and the like poetical people, had been concern'd in it. But (*sero sapient Phryges*) there's another sort of People (I wish they were only to be found among heathen Poets, like the two *Gentlemen* last named,) who will not learn without beating. If your caution hath been formerly too little, take better heed hereafter of being like them. And whatever you do, (let your Pen as soon be taken in hand to write of *presbyterated and unpresbyterated Churches* yet again, as be guilty of what next follows,) be sure that from this day forward you never concur to devise a *malicious, scandalous, abusive Bill of Indictment* against any man for reprovng the Sins and Vices by which the Christian Religion is really disgraced, as if he, and not you, were in such a Case worthy to be made an Example.

This you have done by me; and for this I challenge you, to shew me a man of this or any Function, by whom that only true Religion has been less disgraced than by me, or who by Life and Doctrin hath more labor'd to honor and bring it into credit.

There are at this time, no doubt, (as in all Ages of the Church there have been) too many of those *qui viria sub*

\* *Lassant de obtentu nominis (Christiani)* \* *celant*, who cover as foul in *Opific. Dri.c. 1.* sides as the Scribes and Pharisees (those hypocrites) had,

with as fair an outside as they did or could make shew of to the World. *Mat. 23. 25, 26, 27. Hypocrisie was never yet a rarity.* It is not a new, but old sin. (If you think me not too great a lover of *Plain-dealing*, to be one of those *whited Walls and Sepulchres*, what will serve to convince you that I am not?) But who can count how many the scandalous are? or number the fourth part of the profane, who declare their sin as *Sodom*, and hide it not? *Isa. 3. 9.* Twelve hundred years since, *Salvian*, in his Books *de Gubernatione*, &c. complained, That the People of Christ (so called) were in his

days

days become so unlike the Christians of former Ages;

That few or none of them were innocent;

(a) That the Number of the good was so far from being equal to that of the bad, that all, or very near all were lamentably corrupted; (b) That Franks, Hunns, Goths and Vandals, as bad as they were, were not worse (c) but better; (d) That as God punisht them in their own kind (e) so they provoked him to do it and would not permit him to spare them; (f) That their wickedness was not lessen'd but increased by their Calamities: (as prosperity, in time past had not made them better but worse; (g) which he proves and exemplifies by describing the cursed and corrupt manners of the People of Africa, Spain, France and Italy, (h) whose horrible security and sensuality (while the Judgments of God were hanging over their heads, and as ready to drop down upon them, as a Cloud full of Rain is prepar'd to pour down Floods of Water on the Earth,) as he sets it forth, can seem no less than that of the old World, when the Flood was at hand to sweep them all away.

cum non permittamus ut parcat, lib. 6. pag. 161. pag. 197. —

(a) Non curvenit ut per unum cunctos periclitari ptem, cum per se cuncti periclitentur. Omnes enim admodum in perditionem ruunt; aut certe, ut aliud dicam levius, pene omnes. Lib. 6. pag. (mibi) 169.

(b) Superflue dudum de uno malo locuti sumus; superflue unius scelera deflevimus: aut omnes enim, aut omnes pene flendi atque lugendi sunt. Nam aut plurimi tales sunt, aut certe, quod non minus criminofum est, capiunt tales esse. Lib. 6. p. 170.

(c) Lib. 5. pag. 155.

(d) Lib. 7. pag. 228, 222, 223

(e) Lib. 6. p. 160.

(f) Vim Deo facimus iniquitatibus nostris; ipsi in nostram Divinitatis armamus. Cogimus ad ulciscendas Crimen nostrorum immanitates nolentem Deum. Prope est ut:

(g) Lib. 6. pag. 195. (h) Ibid.

Not to insist on these and the like complaints: That as bad as they were, they thought themselves good;

(i) That they made but a sport or mock of sin;

(k) That they loved and frequented the Playhouse

more than the Church; (l) That more of them

were guilty of Perjury, than free from the Sin of

Common-swearing; (m) And, to make what

was otherwise too bad, much worse, That the

old were no better than the young, nor the honorable

than the vulgar, but as scurrilous, vain, luxurious,

sotish, gluttonous, drunken and lascivious as any among

the younger or baser sort were. (n) Such as

were near too infirm to live, would encounter wine

(i) Hec enim ad crimina nostra addimus, ut cum in omnibus rei finas, etiam bonas nos & sanctos esse credamus, ut sic in nobis cumulentur iniquitatis offensa, etiam presumptione iustitia. Lib. 3. pag. 65.

(k) Lib. 6. pag. 181 —

(l) Ibid. pag. 184.

(m) Lib. 3. pag. 75.

(n) Lib. 6. pag. 200.

with as great valor as any. They that could scarce go, by reason of Age and weakness were strong to drink; and tho' they could hardly or not at all go without halting and stumbling, would not desist from dancing and whoring. (o)

(o) *Ludabant, ebriabantur, would not desist from dancing and whoring. (o) Inscruebant in Conviviis venuli & honorati; ad vivendum jam prope imbecilles, ad vinum prevalidissimi. Infirmi ad ambulandum, robusti ad bibendum: ad gregem nutabundi, ad salrandum expediti. — Bibunt, ludunt, mœchantur, insaniant. — Ibid. pag. 200, 201.*

To pass by these Complaints, I say, with as much brevity as is possible, and to speak not a word of ten times more, no less grievous, which in those Books may be met with; if you will not give, I will not fear or spare to take the liberty of transcribing this one\*: *That which I purpose to say next is heavy and doleful. The Church of God it self, which ought to please him in all things, what doth it but exasperate and provoke him? Or, besides a very few who depart from evil, what is the whole Company almost of Christians, but a sink or heap of Vices? For how many can be found in the Church, who are not either Drunkards, or Gluttons, or Adulterers, or Fornicators, Robbers, or Extortioners, or Riotous Russians, or Thieves, or Murderers? And that which is worse than all this, There is almost no end of their Faults. For I appeal to the Consciences of all Christians, how many of them are not guilty of one or other of these hainous Offences and Villanies which have been named? or how many have not sinned in all these respects? For 'tis easier to find a sinner that is guilty of all, than none of these crimes. And whereas I said none, tho' it seems a too grievous censure, I will say much more: It is easier not only to find those that are guilty of all than guiltless of any; but easier to find examples of the greater than the less offences; that is, easier to find those that have committed the greater crimes without the less, than the less only, without the greater. For the whole Common-people belonging to the Church are well-nigh come to that shameful degree of debauched manners, that it generally seems a sort of sanctity to be less vicious than the worst.*

How much better is it in these days than in those it was? Very little, I fear; if not in all respects before-mention'd, yet in others at least. If some capital Crimes are now more feared, because the danger of committing them is greater, the Punishment severer, are not other no less damnable Sins ( tho'

\* Lib. 3. p. 81, 82. *Grave & Luctuosum est quod dicturus sum. Ipsa Dei Ecclesia que in omnibus debet esse Dei Placatrix, quid est aliud quam Exacerbatrix Dei?*

( tho' less punishable by human Laws ) as much or more lov'd and liv'd in ? If any sort of disgraceful or dishonorable Wickedness is left, are not other more *gentile and creditable Sins* ( according to the common account, ) taken up ? If some are grown out of fashion, are not others as bad come into their places ?

If the swinish dirty Sins ( which in *Salvian's* days were so generally delighted in ) are at this Time forsaken by more than adhere to them and take pleasure in them, ( which is questionable, ) are not *the dryer Sins* of oppression, Extortion, Injustice and Wrong ; the *unnatural Sin* of Avarice ( which no Bodies constitution can be blamed for inclining him to ; the Sin which makes Money to be better lov'd than Virtue, and Grace to be less esteem'd than Gold ; ) *the provoking Sin* of Perjury, *the defenceless Sin* of Common-swearing, which no *Apology* worth the hearing can be made for, *the more spiritual and refined Wickedness* of Pride, Ambition, Hatred, Envy, Malice, Hypocrisy, Partiality and Flattery ; are not these, I pray, as common as ever ? With respect to these, we may truly say,

*Vicia jacet Pietas*——

—— *Probitas laudatur & alget.*

*Ubiior nunquam vitiorum copia, nunquam*

*Major avaritia patuit sinus*——

He can see but little, if at all, who sees not that the whole World ( the Christian part of it not excepted ) *lieth in wickedness*, as surely now as in elder Times ; little, if any thing less than in *Salvian's* Age, or *St. John's* Days, when his words last recited were penn'd, 1 *John* 5. 19. It is nothing more than what Protestant as well as Popish, and Popish as well as Protestant Writers and Preachers have often complain'd of, as might here be shewed, but that you cannot more desire to hear, than I do to see the Conclusion of this whole matter. Which is, briefly, this. The remembrance of these things ( which I somewhat suspect have been seldom considered by you than me, ) hath cost me very many both sad and great thoughts of heart. And must you needs go about to make me one of those by whom the Christian World



World is made worse, when as nothing in the World would rejoyce me more, than to see it as good as it needs and ought to be?

Who can be to seek what mettle such a brow is made of? Hereafter, I hope, the pain that I have taken to make you a better Archdeacon than thus far you have been, will be better requited.

From the *Christian Religion* you descend to the *Church of England*, as by *Law* establish'd, and the *Government* and *Governors* of the *Church*, *State* and *Commonwealth*, &c. as if I had likewise devised and maliciously intended to scandalize and bring into hatred and contempt no fewer than all these, among the *Liege-People* and *Subjects* of our *Sovereign Lord*, &c.

Where, O deceitful Tongue! Who lovest all devouring words and lying rather than to speak Righteousness, (Psal. 52.) where, I say, have I written, printed or caused any Word to be printed, which the greatest Malice (if greater than that by which this Bill was framed, can be found,) is able to wrest and interpret to so vile and wretched a sense and purpose?

Shew me the place, if thou canst, unless thou hadst rather be indicted, denounc'd and proclaim'd for the most malignant, mischievous, false, deceitful and devouring Tongue that ever I heard speak. I have spoken indeed against those lewd, profane, superstitious and ungodly People, who worship the Name of Jesus with their Knees but profane it with their Tongues; have *Gloria Patri*, &c. very often in their mouths, but dishonour the most blessed Trinity much oftner in their Lives, being abominable and disobedient, if not also to every good Work reprobate. They who make light of God's Laws while they are, or would seem, very strict in observing the *Commandments* of men, having little or no Religion but what consisteth in *Conformity* to *Church-Rites* and *Ceremonies*, as if this would excuse their *Non-conformity* to those elder and nobler Laws which God himself was Author of: These, I say, I have not spared (as you with your *Right* and *Power* of punishing, correcting and reforming, have done;) as appears by the *Preface* to a *Special Account* of *Wrongs*, &c. to which you are no stranger, pag. 2, 3. If in any thing, on that occasion, I have given offence, it could only be by saying too little and not too much against them.

For

For who deserve to be blam'd if these are worthy to be past by ? Who but these ulcerous, rotten Members of our Communion (unless they are timely cur'd, or otherwise handl'd, if that cannot be,) threaten the whole Body with infection and worse ? What worse Enemies, whatever kindness they pretend, can the *Church of England* have ? Who but they, or who more than they, hinder it from being one of the happiest *National Churches* in Christendom ? It is *strange blindness* which sees not, *stranger impudence* which knows and yet denies that these are the People who have *turn'd her glory into shame*, deform'd her beauty, and kept her from growing as the *Lilly*, and casting forth her roots as *Lebanon*, *Hos.* 14. 5. Who then can think it brought into contempt by declaiming against the Vices of ungodly People (altho' it were done with a Voice as loud as Thunder, were it possible) and not rather by letting them alone in their Sins, until, like a *true generation of Vipers*, they eat out the Bowels of the Church which bred them, as once already they have done.

Sir ! Be sure to repent of this horrible Hypocrisie (for which you must shortly give account to *Him that is ready to judge both the quick and dead*,) as much as ever you repented of any thing that ever you preached or printed in all your life hitherto ; or expect to be paid what you cannot but know your self to have deserved.

One would think you had pretty well fed and feasted your malicious hungry appetite of taking revenge, by charging me with a malicious design of *bringing the Christian Religion and Church of England into hatred and contempt* ; but you stop not there : but as greedy gluttons know not when to leave eating, (or like wretched people who are subject to perpetual hunger, that sad Disease which Physicians call *Bulimia*,) and as Cowards are implacable and insatiably cruel when they find opportunity ; so you go on, adding (*drunkenness to thirst*, *Deut.* 29. 19.) slander to slander, a third and fourth Calumny to the first and second, (whether with greater malice or falshood is not easily told,) as if you verily thought that *Machiavel's Maxim*, [*Calumniare fortiter, adhaerebit aliquid* : which I know not what practitioner of his Politicks hath thus Englished, *Give him an ill Name, somebody will believe it,*] because it hath often been effectual, would

never fail. For next you accuse me of devilling and designing to scandalize and bring into contempt and hatred the Government and Governors of the Church and State of the Commonwealth of the Kingdom of England.

But how impotent this part of your *Bill* is (to say no worse) the Book it self shews to your shame. For in what Line or Leaf, Page or Paragraph can you meet with any passage which but seems to look that way? Clear thine eyes, *Zoilus*! and look as narrowly as thou canst; muster thy forces, *Momus*! and call in all the aid thou canst get to find it out; Whet thy tongue, *Doeg*! if it is not yet sharp enough, and speak the worst thou canst truly say of the worst Word or Sentence in the whole composition. But think not that grave and indifferent Judges will take malice and impudence for sufficient proof and evidence.

If you and they with whom you acted in heaping upon me the *Wrongs and Abuses* complain'd of in the Book, are the Governors, and your manner of dealing (in the Instances given) is the Government of the Church of England; I have not omitted, indeed, to relate your Proceedings, not to bring you into hatred and contempt however, but to let you see somewhat better, I hope, than otherwise you had seen, how much reason you have to hate the like Courses hereafter, as well as to make amends for what is past. What's this to the Government of the Church (by Archbishops, Bishops, Deans, Archdeacons, &c. according to the Sixth of the Canons and Constitutions set forth in 1640, or what do you mean?) or how are the Governors of the Church concern'd in it otherwise than to call you to account for your scandalous Partiality and Hypocrisie, which as many as are lovers of the Wisdom that comes from above must needs be offended at?

One or other that should see the *Bill* and not the Book upon which it is pretended to be grounded, would be ready to think that I had written an Appendix to *Marin-Mar-Pre-Late*, or called the Government and Governors whom you speak of, *Antichristian*, intolerable and abominable to render them as odious and contemptible as I could: but when both are compar'd, a judicious Reader will quickly be convinc'd on which side the fault lies. For as soon may Oyl be squeez'd

out of a *Flint*, or I know not what *rare Spirit* by *Chymical extraction* fetcht out of a *Pumice-stone*, as a word of that nature found in the *Book*, though you rack and force, strain and sublimiate every Sentence and Syllable in it with your utmost skill.

You may think, for ought I know, that whatever a *Bishop* or *Archdeacon* saith, must pass for an *Oracle*; or that all which the one or other doth, is fit to be made a *Precedent* for the present and future Ages, lest the *Government* and *Governors* of the *Church* should be scandaliz'd, &c. But if such imaginations please you (who can help it?) you must e'en be content to sit down and think by your self alone, few or none having either so much time to spare, or so little wit to guide them, as in such a case would be requisite to make them fit companions for you.

As occasion served, I reflected indeed on the time when the *Church of England* was under water, tho' not drowned, — pag. 39th of the *Spec. Account*. (Consider by the way, who brought her so low, and excuse the Members of her own Communion if you can.) To that Passage this was added, in the *Margent*: [If another *Storm*, like that which we read of in *St. Matth. 8. 24.* should arise and cover the ship with waves, (which God forbid, tho' the sins of too many Mariners and Passengers are many and great enough to justify such a fear;) yet that still it may truly be said,

*Fluctuat at nunquam mergitur illa ratis.*

the Ship is tossed but not sunk, shall be mine as, it ought to be every one's Prayer.]

Was it there that the *Government* and *Governors* of the *Church* were spoken against? If it was, make it out. *ἡ ἐκκλησία οὐ κενόσθι νόον*. If not, I believe you will find the *Philosopher's stone* in the same place where you meet with any thing of that nature in the former or following part of the *Book*, look as long and as near as you can.

The *Chymists* (with whom you would sometimes seem to be somewhat inward) use to lock up their meaning in mystical words which abundance of Readers cannot tell what to make of; (some think the Authors themselves understood



not themselves.) Have I done the like and not kept as close to the terms of *Plain-dealing*, as the Title oblig'd me? Discover it if I have. If not, I must give you another *Call to repentance*, for travelling with iniquity, conceiving mischief, and bringing forth falshood, Psal. 7. 14. Is this to be mindful of whatsoever things are true, just, honest, pure, lovely, verriuous, and of good report? (Phil. 4. 8.) and not rather to cast them behind your back and tread them under your feet as unworthy of your company? And if this be to walk according to that golden Rule, (*Whatsoever ye would that men should do to you, do ye even so to them*, Matth. 7. 12.) what is it to walk as directly contrary to it as your feet can carry you? The Rule, you know, was made by the best and greatest Law-giver that ever lived on Earth, and was publicly deliver'd in the best Sermon that ever was preached. The Justice, Equity, and Truth of it has been confessed by all that ever heard it. *Severus the Emperor* was so greatly pleas'd with it that on all occasions to which it is proper (which are not a few) he had it in his mouth. On the Walls of his Palaces and Publick Buildings he caus'd it to be written; chose it for the Motto of his Banners, and gave order to have it proclaim'd by his Heralds when any of his Soldiers or other Subjects were condemned to be punished with death or otherwise (according to the nature of the Crime) *for doing Wrong*. This Sentence, had you heeded it (in hope that you'll better remember it hereafter, I have said and will say the more of it,) would have made you less *active* in finding fault without Cause (as above-said) and a great deal more willing to be *passive* in hearing your own real faults related, without studying and seeking Revenge, as both City and Country can tell you have done, whatever (to make it the worse) you promised to the contrary.

Will you hear what a late Author has discours'd in his application of the *Golden Rule* before prais'd to several purposes and occurrences of Life? Like or leave it, thus it is\*:

\* Page 74, 75.  
of a little  
Treatise,  
call'd, *The Golden Rule*, &c.  
explain'd.

'No Man that consults this Oracle, will find in his heart to oppress his Neighbor by Power and Interest; or vex him with Law-Suits——or make use of *Summum Jus* [much less of *Nullum Jus*, as the case with you was.] and the rigour of Laws to ruin his very Enemy. If he does, He tells  
you

' you farther of a Chancery or Court of Equity within him  
 ' to reverse the Proceedings and revenge the Contempt of its  
 ' Authority. Shortly ; That the Nature of the Rule right-  
 ' ly applied, ' Is to determin us to just and righteous, to fair  
 ' and candid and ingenuous dealings. And to press the ob-  
 ' servation of it the better, among other advantages to be  
 ' reaped by keeping close to it, names this for one, (pag. 76.)  
 ' That (tho' this single Precept, of doing as we would be  
 ' done unto, is far from being the sum of all Religion, as  
 ' some (whom he calls) conceited Moralists would have it  
 ' esteem'd : (pag. 18.) whereas in truth it only comprehends  
 ' in few words what the *Lam and the Prophets* have more large-  
 ' ly deliver'd in setting forth the duty of man towards man,  
 ' and not toward God and man both; yet however ) ' it  
 ' gives the publick stamp and value to piety and devotion  
 ' towards God, forasmuch as without conspicuous regard  
 ' to this Rule in our intercourse with men, the most glo-  
 ' rious pretences of piety towards God signifie nothing ei-  
 ' ther with God or men. To be wonderfully devout in a  
 ' peculiar form or mode of worship, without honesty and  
 ' ingenuity in our dealings with men, will be lookt upon as  
 ' the hypocritical acting of a part, or at best as being bigot-  
 ' ted to a certain mode, without any true notion or sense of  
 ' Religion. In a word, to make the most glorious profes-  
 ' sion, and to espouse the precisest Sect and Party, without  
 ' an equal regard to this, will at least be looked upon as an  
 ' effect of pride and singularity, and be more than suspected  
 ' as a cloak for knavery, (pag. 77.) For of all Religions  
 ' in the World, Christianity is that of all other, which he  
 ' can make the least pretence to—— Which an Heathen,  
 ' but ingenious observer of the genius of the Christian  
 ' Religion, gives this account of : *Nil nisi iustum suadet &*  
 ' *& bene*, pag. 78. [Wherein he confesseth, that the Na-  
 ' ture of it is to stir up to *Justice and Mildness*, not to Wrong  
 ' and Violence.]

If this be too little, take that which follows (at no great  
 distance, pag. 80, 81.) to supply the defect. Which is this :  
 ' Certainly there is nothing like down-right honesty, to give  
 ' reputation to Religion ; insomuch, that it is not only the  
 ' most popular Argument to recommend it by, but is able  
 ' to

‘to perswade a man to the most improbable Doctrin could he be convinced, that this would be the fruit of it. But on the other side, when men shall highly pretend to Devotion, and yet appear not only disingenious and unjust, but unmerciful, cruel and sanguinary too, [This last Adjective, Sir! being ten thousand times worse than that of *Cannibals* which you know of, is nothing too hard for the case under consideration. If you doubt it, look into 1 *John* 3. 15. where you’ll find, *that hatred is murder, dispositive & in affectu, si non executive & in effectu*: and remember the threatnings which have many times been breathed out by one of your Confederates, approved, no doubt, by you and the rest; about which there are many things to be said before I leave you.]’ an indifferent man will be tempted to be of that poor Indian’s mind, [the Prince of *Cuba*, if I mistake not,] who would not go to Heaven when he was told, that such a sort of men were there. If the *Spaniards*, whose Pride, Cruelty and Covetousness, he and his Country-men had suffered so much by, went to Heaven, as they boasted, he thought it better to be any where else than there.

You perceive Sir! I hope, ( if not, your skill in *Morals*, or *Opticks*, if you will, is small and it is but lost labor to send you any more Eye-salve, ) how much you have erred and strayed from that golden Rule which forbids you to do that to another which you would not suffer from him, in laying to my charge things which I never knew nor thought of, while you your self would not hear from me things which the World, you know, knows of. Take heed for the future of departing from it. *Being short*, it is easily remembred; *being plain* it is soon understood; *being just* and equitable why should it not be observ’d?

But I may not talk longer with you of these matters.

In the last place, ( for it happens in scanning your *Bill* as in reading an *Anatomy Lecture* on a dead Corps, where the Body begins to smell before the head has been sufficiently discours’d of; ) if you could not hinder the common Enemy of Mankind from putting it into your heart, ( or if without his help, you were bad enough of your self ) to imagine that I maliciously devised and intended to bring into hatred and

con-

contempt not only the *Government and Governors of the Church of England*, but the *Government and Governors of the State and Commonwealth*, &c. likewise, as you farther calumniate: why should you suffer such *vain thoughts* (as the Scripture sometimes calls as bad as bad may be,) to lodge within you, and not wash your heart as clean of them, as the *Pharisees* of old washed their hands before they thought it lawful to eat? Know you not that *the thought of foolishness is sin* (Prov. 24. 9.) which needs to be forgiven (Acts 8. 22.) and from which (being, as it is, a Branch of that Filthiness of the Spirit which is spoken of 2 Cor. 7. 1.) you must be purged, before holiness in the fear of the Lord can be perfected? Have you need to be taught that some of those *secret faults* which the Prophet prayed to be cleansed from (Psal. 19. 12.) are evil thoughts? That by them, as well as by wicked words and deeds, *a man is defiled*? Matt. 15. 19, 20. that they ought to be *hid* (Psal. 119. 113.) expell'd and cast out of the heart? Must not be nourished, cherished and consented to, if you mean to be saved? Jer. 4. 14. If you know these things, I cannot imagine wherefore you should think *I maliciously devised and intended to do what your Bill speaks of*, in the place last mention'd, if it was not for want of *Charity* which *thinketh no evil* (without sufficient ground to suspect it,) 1 Cor. 13. 5. But here, I am sure there is none, and I make no question but that you thought and think so too. Which if you did and do, what *Apology* can be made or found for your hateful Hypocrisy in thinking one thing and saying another in so grand and weighty a Case? To have thought and not said it had been bad enough, being contrary to Charity, which is not *light of belief*, or apt, without good reason to be suspicious; but to say and not think it is worse, being a Sin of Willfulness, whereas wrong Suspicion hath somewhat of weakness to excuse it a little.

Whatever some think (how can I tell that you are not one of that number?) You have seen that thoughts are nothing so free as they take them to be. The searcher of all hearts, *from whom no secret can be hid*. will severely judge those who judge not themselves for thinking amiss. Let me next shew (having no reason to think you will otherwise consider and apply it to the case in hand,) that words, (especially



cially such groundless, causeless, malicious, scandalous and slanderous words as I find in your *Bill*, ) are somewhat more than *Wind*, whatever they commonly say, or how favourable soever you may be to those, because your own.

Here you have given me occasion to ask you farther whether your *Tongue is your own*, to speak what you please and of whom you list, especially of one who so little, so not at all deserves it? Is no body *Lord over you* by whom, *no Law above you*, by which you may be called to account for this lawless Liberty of accusing the Innocent? Should you never be question'd for it while you live, did you never hear of a Time when *hard Speeches* shall as surely be judg'd and sentenc'd as *ungodly deeds*? ( *Jude 15.* ) and when *idle words* shall no less be accounted for than *evil works*? ( as the Judge himself hath told you ) *Matt. 12. 36.* Where the *idle word* spoken of being interpreted by that Branch of *Hyperbole* which sometimes expresseth a thing in less ( as at other times in greater ) words than the matter strictly requires, [ as hath once already, on another occasion, been noted, and is useful, if not needful to be farther observed in this place. So the vilest Sinners are called but *vain People* or *idle Fellows*. *Psal. 26. 4.* *Judg. 9. 4.* and the greatest sins ( as Perjury and Idolatry ) but *vanity*. *Exod. 20. 7.* *Jer. 2. 5, 8.* The most damnable deeds, but *unfruitful works*. *Ephes. 5. 11.* and as wicked words as can be spoken; such as the greatest Seducers have used to draw their hearers into sins of the deepest Colour and Tincture, have no worse name than *vain words* imposed on them. *Ephes. 5. 6*, compared with 3, 4, 5th. Verses of the same Chapter, ] it will signify such hateful and, at least, designedly hurtful Speech as you have used in your *Bill*. If you take it in the common sense, as *Jerom* ( *ad loc.* ) who expounds it to be *Verbum quod nequaquam edificat auditentes*, an unedifying word; such as betters not the hearers of it in a spiritual manner: Or as *Gregory the great*, as they call him, somewhat more mildly resolves \* it to be, *Verbum quod sine loquentis utilitate dicitur & audientis*, A word which neither profits the Speaker nor Hearer of it; ( understanding it thus, I say, ) it makes not your Case the better but worse. For if *idle, frivolous, fruitless words* ( which, if they do no good, do no hurt however, in the sense now spoken

\* *Apud. A. quin. ad loc.*

spoken of,) are sufficient to provoke the displeasure of a righteous Judge, how much more will such dangerous calumnies as your *Bill* consisteth of, incense him?

To speak but this once more, on this occasion: To talk much and do little, to object a great deal and prove nothing (like the Pharisees, whom Christ in this place had to do with, *v. 24.*) is unquestionably included in the sense of *ἀργος*, idle, as derived from *ἀργος*. And what hinders (for here it is modest to doubt, where I follow no Guide) that this idle word (*ἡ ἀργὴ ὡς ἀργος*) should be *verbum inefficax vel effectum carens*) therefore called *idle*, because it was *vain and ineffectual* to the purpose which the Pharisees intended it for? Which was, to persuade the multitude, that He acted by the Devil's assistance in *casting out Devils*, and not by the Spirit of God, *v. 24.* This they said, but could not prove, and therefore talked *idly*. And because the people were so far from believing what they objected, that on the contrary they magnified the power of God by which that and the rest of his Miracles were wrought, therefore the word which his enemies had spoken, was *idle*. Now saith Christ, in effect, to those cursed Objecters, Tho' the word which you have spoken against me, is but *vain, idle and ineffectual talk* (sufficiently malicious indeed, but not mischievous enough to make the multitude think as ill of me as your wicked design was to persuade them,) yet I say unto you, *That every such idle word which men shall speak, they shall give account thereof in the day of Judgment.* Tho' your words have done me no such hurt as you purposed, yet you must not think you are guilty of no sin in speaking them: but because your design was ill, and the naughtiness of your hearts hath been discover'd by the nature of your words (which are not the less blasphemous for being *idle*, *v. 31.*) you shall surely be accountable for them.

May not I likewise say to you, Tho' your words are *vain and idle*, (the *Book* which you accuse me for, being able to confute them,) yet because they were written with a wicked design of making the World believe that I was guilty of what I never as much as thought of: be sure you shall *render an account of them in the day of Judgment?* This, perhaps, some of you dread not much, but would think your selves

pretty safe (like I know not who, that desir'd to be try'd by the twelve Apostles, till whose coming, because he was told it would be long first, he said he could tarry well enough,) should you never be brought to another reckoning. But if you know not the penalty of *promoting a false suggestion* which you cannot make good by sufficient proof, there are in *England* who can teach you, tho' 'tis now too late to learn it *gratis*; as in time you might have done: *vid. 38 Edw. 3. 9.* You resolved, it seems, to cast at least a Cart-load of Dung upon a *Frog* for hopping too near you; But your wisdom had been shewn in considering before-hand how much more noysom the smell was like to prove, than the little *Animal* could be troublesome.

That dangerous *Book* which you helped to give the Author an occasion of composing (and has partly been the cause of all this farther talk) you say *that I published and dispersed*, whereas divers people that sought far and near for it, had never seen it to this day, had not you your selves (by promises never worthy in my opinion to be trusted, had they otherwise deserved regard,) gotten several Copies into your hands without my knowledge or allowance, and then helped such as you thought would be irritated to do me a mischief, if they could, to the sight and perusal of it.

Now you have it, be pleas'd to take the pain of looking on the 53 Page of the *Special Account*, &c. which tells you of an angry man who objected against a *Book of St. Jerom's* (*de Virgin. conserv.*) that in it he had aspersed every Order, Degree and Profession of Christian People; in a word, the whole Church all the World over (if that is the English of *Universa Ecclesia*,) in the filthiest manner he could; tho' *Sulpicius Severus* (a better Judge than *Ruffinus*) confessed he had spoken but truth, and *St. Jerom* himself after thirty Years space saw no cause to repent his writing it. Just another such Accusation (*as like it as one Egg or Fig is like another*,) is this which you bring against me; and as much reason after so many Years past, (could I hope to live so long) I should have to repent of what I have written. I dare say (unless you love Money as much as your brother-Doctor, never before prais'd, nor ever like to be, for ought I can see, as deeply concern'd in the Contents of it as he is,) you would gladly

ly pay the Cost of printing it ten times over, had you no more cause to repent of what you have printed, published and exposed (*Books, Author and all*) to Publick View and Censure.

Know you not, Sir! whose work it is to *accuse the Brethren*? and wherefore he is called *their Accuser*? Rev. 12. 10. Is it fit for you to be like him, and worse? For they are not his Brethren whom he accuseth: But if the Church of England is your *Mother*, you have clearly been guilty of *sitting and speaking against your Brother, and slandering your own Mother's Son*, like that wilful sinner, *Psal. 50. 20.* who is therefore forbidden to *preach God's Laws, declare his Statutes, or speak of his Covenants*, Ver. 16. Have not you likewise given your mouth to evil, as he did? and hath not your tongue framed deceit, like his? Ver. 19. (or, according to the former translation, *set it forth*?) Yes; that you have to some purpose, tho' to no good end.

Let me therefore ask you, Was not I likewise Author of all the hard Words, Strange Sentences, odd Speeches and Passages in *Pryn's Sovereign Power of Parliaments*, *Rutherford's Rex Lex*, *Milton's Iconoclastes*, (written in opposition to King Charles the First's *Eicon Basilice*) and *Goodwin's Defence of the High Court of Justice*, (so called) which he names *Epistola* ||; And did I not stand at *their Elbows*, while those rare Pieces were writing, and dictate the worst part especially to them; being then but five or seven Years old, or thereabout?

|| *Διὰ βραχίονος*  
he should have said, to make a true and proper composition

tion of two Greek words into one. For by what authority or reason comes the little Greek *δ* into that *hysteron-proteron*-term? Was not the Genitive Case fit to stand before the Substantive that govern'd it? But the man's mind was so intent on the Vindication of what he had undertaken, to justify, that he forgot his Grammar-Rules. Were not you likewise, when this *wretchedly-wicked-Bill* was drawn, so bent to render me odious (had it been in your power) by as *base, unchristian, ungodly, unpriestly an Accusation* as you could, (Did you think that this would diminish and not increase your hateful hypocrisie, too far discover'd before?) that you never minded how it could be proved; as if your bare word had been enough to make the innocent guilty. What! have you ever a little lying *Levite, Knight or Priest of the Post* more at hand? Or on what else was your hope fixed? *The Naked Truth* I know you are no friend to.

This you may say as truly, as, *that I devis'd and design'd to bring into hatred and contempt the Government and Governors of the State and Common-wealth of this Kingdom*, when there was not the least occasion in my way to write of either.



These things consider'd; I shall not wonder hereafter, that *Virgilius*, a German Bishop, was thought and pronounced guilty of Heresie, for holding the terrestrial Globe to be inhabited by *Antipodes*, or that *Roger Bacon*, that learned Fryer, was mistaken for a Conjuror by such as were no well-wishers to the *Mathematicks*: nor that *C. Furius Crespinus*, in *Pliny* \* was accused of Witchcraft, because his little field yielded him more fruit and greater increase than many greater and larger pieces of ground, belonging to his neighbors, produced; (The true cause of the difference was not, that he wicched away other folks fruits into his own field, as was objected, but that he took more pain in helping the earth to be fruitful, than any of the neighborhood were willing to undergo, as he shewed, *atque omnium sententiis absolutus est.*) At these things, I say, I shall not hereafter wonder: *Ignorance*, in many cases, can do much; But what will not *envy* and *malice* offer at? How can *ill-will* speak well? or who can hope that so restless a Spirit as that of *revenge* is, should be quiet? Yet remember, I pray, to whom *Vengeance* belongs, and whose work it is to repay, *Rom. 12. 19.* For why should poor feeble mortals meddle with what they cannot master? Their wrath and rage is too great, their wisdom and goodness too little to keep *Vengeance* within due bounds, should the liberty of avenging themselves be granted them.

You will say, that *it is not Revenge, but Justice*, to prosecute Offenders by due course of Law. Which I grant. But then let me tell you, (what will hinder this Saying from doing you service ; )

1. ' That he who resolves to use all advantage of human  
' Laws, which in such matters against his brother he can take,  
' might as well forswear the Gospel, as a famous man (whose  
words I beseech you to read again and again, before you  
presume to dissent) hath deliver'd his judgment \*. The  
matters which he speaks of are indeed somewhat different  
from this ; but not so unlike as can hinder his words from  
being applied to both cases.

2. That nothing but the Spirit of *Revenge* could move you to object what you cannot prove against me, whom you know to be no less a friend to the Christian Religion, &c. than the *best* of you all, (and more than the *most* of you,)

\* Nat. Hist.  
l. 18. c. 6.

\* Dr. Jackson of Justif.  
Faith, §. 2.  
62 p. 154. 400

as

as well as you know the difference between a *Bill* which you cannot justifie, and a *Book* which you dare not undertake to answer. For who hath most reason to be judged the best friend to any Cause? he that hath gained much or nothing at all by faithful adherence to it? And what but this evil Spirit of *Revenge* hath made you *breath out such a company of threatnings* as again and again I am told of, like that young Pharisee (Acts 9. 1.) whose example one would think you should now be too old and too wise to follow? I wish you no more hurt however than that you may prove as good *Saints* as he afterwards became and continued to his dying day. Such if you purpose to be, let it please you to consider a little, that he was not pleased to permit Christian Masters the liberty of *threatning their servants*, \* Ephes. 6. 9. and withal to remember, that *Women, Children, Witches and weak People* (who can do least hurt) are most accusom'd to *threaten*; taking this too along with you, That as much as *Virgil* makes the famous Trojan afraid, when the furious Queen of Carthage threaten'd to haunt and persecute him after her death,

— Sequar atris ignibus absens,  
Et cum frigida mors anima seduxerit artus  
Omnibus umbra locis adero; dabis, improbe!

penas.  
Æneid. 4.

just as much and not a mite more I fear this turbulent, but impotent ebullition of that *vindictive Spirit* which over-rules you.

you who pour out *threatnings in gross* and by whole-sale, against one who no more owes the debt of *servile submission* to any Master on earth, than any of you all; nor ever did?

If you say, that you your self have not used such *menacing Speeches* as I write of, there is one of your Company (with whom I have yet a *Crow to pull* before we part,) who has done it with a witness (as by witnesses enough I am assur'd,) and I doubt not but 'tis *Milk and Honey* to the rest of you to hear the report of what he has said. Ten times worse,

I be-

\* Who in those days were but slaves for the most part, if not alway: And if *Aetius* mistook not (as appears by *Horace*, Sermon. lib. 1. Sat. 3. *Si quis cum servum*, &c. *In cruce Suffrag* — that he did not,) were punishable at their Masters discretion with death it self, before the clemency, of he names not what Emperor, (*Constantine*, it is like, who abolished the death of the Cross, proper to slaves,) restrained their power; which however remained great enough afterward, reaching to *stripes, bonds, imprisonments, and other severities*. And if people, in such a case, might not be threaten'd by their Masters, what manner of people are

I believe that *wordything* has spoken in your hearing than ever I heard of. Did you ever reprimand him, and not rather incourage and help him to vomit up the worst words in his Belly?

3. To your objection, which I have not yet forgotten or ended with, I say farther, That to proceed by *due Course of Law*, is that which you have not sought, but declined. Wherefore else when I brought a *Certiorari* in order to a fair and legal Trial of the whole business in debate before equal and *indifferent Judges*, did you get a *Procedendo* to bring it back again to your own *Bar*? You'd doubtless be *Parties, Witnesses, Judges, Jurors and all*, if you could. Little if any thing less than that, you designed, if I had not been helped afterward with a *Certiorari*, *non obstante* the *Procedendo*. Had not one of you the confidence (it is no new thing to hear him speak greater *absurdities* than that,) to tell me that I fled the *Justice of the Court* by taking that method? As tho' the truest *Bills of Information* or *Indictment* that are brought against the vilest *Fellows* that can be, were not wont to be tried by appealing from a lower to an higher Court? (when the Party accused thinks it best.)

Hereafter be advised to please Children with *trifles* (such trifling Promises as you made to get *Plain-dealing* suppress'd) and fright them with *bug-Bears* and Tales of Goblins; But think not that elder People will be so serv'd.

It would now be time to take leave and be gon, but that your *awkward way* of working with such *odd Tools* as have been your Instruments in this whole business, must by no means be omitted. One of 'em as *flat, insipid and dull* a *Railer* as ever presumed to put on a Gown (to disgrace the long Robe,)

*Introrsum turpis, speciosus pelle decora;*

witness his proud, insolent, supercilious, outrageous, scornful, inhuman and worse than *brutish Behavior* (the poor Animals alas! cannot help it; Their rage is *natural*; His was *voluntary, studied, premeditated*, and therefore *inexcusable*;) on the 26th. of April 88, in the Castle of Exon, where I met him in the way (he placed himself there for the nonce, I suppose)

suppose ) as I want to remove the Trial of your *Bill* from that to another Court by a *Certiorari* : There, in a rude, abrupt manner, as soon as I came within hearing, in the presence of I know not how many Spectators and Auditors ( like a right Scold *μῆτις ἐν ἀγορῇ* and as bawling Fellows and brawling People use to do, in *Trivio*, not regarding time, place, company, or any thing else of *Decorum*, ) he assailed me so furiously with such coarse, rustian Language and dirty, *Scoundrel ! dunstable Speech*, made up of Contumelies and opprobrious Terms \* that if *Shimei*, *Doeg*, *Rabshakeh* or such like Fellows like, as if he had been living, no competent Judge that heard him would have thought that he needed their help. *Thersites* himself as great a Babler and Railer as *Homer* makes him, seems in my opinion somewhat modest and civil in comparison of *Son*, &c. this *Blatero* ( *locutelinus, linguax, loquax*, or how shall I call him \* ? ) as his words were more weighty. † Was *Homer*'s man *ἀμετρετής*; *ἀμετρετώδης*; *ἄνδρ' ἀμετρετής*; *ἀίχμητος ἀνδρ' ἀνδρ' ἰσχυρὸν ἐλδών*; i. e. an over-grown wordy Fellow without wit? a loud Talker? obstreperous like a Jay? || and the worst of all the company that came against *Troy*? Let this clamorous Concionator shew me a worse than himself, if he can, that ever came to the Bar; or another, in this respect, more like *Thersites* than himself is. It is not long since, after all the noise he could make ( which was not little ) in a Trial at the *Guild-Hall* in *Exon*, that the Judge then sitting was told, *That not a word of all that he had said was true*. At the same time, or not long before, an unquestionably skilful Lawyer, in open Court, told him to his Face, *That he never met with a fouler Practiser than he was*.

To return to what I was saying about his manner of accosting me, in the place before-mention'd. When words failed him, he discover'd the rage and madness of his mind by grinning and making a noise like a Dog ( not for want of better Examples than those, *Psal.* 59. 6, 14, but for lack of a will to follow them, or of wit to do better, ) and by gnashing upon me with his Teeth, like those cursed *Hypocrites*,

*Psal.*

\* *Compophacellorremon*, *Pro-petopicroglossus*, or some such new Name must be devised to fit him; ordinary words will not serve the turn.

† That one line *δ' ἀμετρετής, ὡς ἰσχυρὸν Ἀχαιίδης ἐν ἴ* *Ἀχαιοί* ( supposing him and not the Poet to have been the Author of it. ) being more worth than all that this perpetual Talker ever did or will speak of his own.

|| *Quid enim est aliud ἀμετρετώδης*; *Aul. Gell. lib. 1. cap. 15.*



*Psalm 35. 16*; those cruel *Persecutors*; *Lament. 2. 16*; those desperate and blood-thirsty *Villains*, *Acts. 7. 54*. And as if he had purposed to shew himself another such *Enemy* as poor *Job* complains of, *Chap. 16. 9, 10*, by sharpening his Eyes, (in *Homer's* phrase *ὀφθαλμοὺς ἰδύναι*) and gaping upon me with his mouth, as well as by gnashing with his Teeth, he shewed what manner of man (or what other Creature shall I say?) he is.

Divers distracted People I have seen in *Bedlam* and elsewhere, whose looks were never more wild, nor their words more odd and senseless than his at that time were. For as soon as I had spoken to one of those many *Spectators* and *Auditors* who saw and heard him, to mark what he said and how he behav'd himself; his next words were *That such a one* (calling the Person by name) *had more wit than to be a witness for so pitiful a Fellow* (as here again he said I was.)

*Quæ quibus amiseram?* What shall I now set down first of those many things which his ill Behavior, his Rage, Wrath, Malice, and more than short madness hath given me cause to write? Whether he was purposely sent, or came of his own accord, to urge me as vehemently and provoke me as rudely as he could, laying wait for me and seeking to catch something out of my mouth that he might accuse me, (like those captious Opponents, *Luke 11. 53, 54.*) I cannot tell: However it was, That I might not by answering a Fool according to his folly, be like him; (*Prov. 26. 4.*) or by casting Stones at a Dog for barking, (as Children use to do,) make him twice more troublesome than before: And because there's a better way to tame and hamper an Ass that kicks, than by recalcitration; shortly, because it is better to suffer than offer wrong; and he that is second in such kind of talk is as bad at least as the beginner, if not worse: On these Principles I gave him not as bad as he brought, nor rendred evil for evil, or railing for railing (*1 Pet. 3. 9.*) as easie as it was to retaliate, (a more obnoxious Adversary being hard to be found;) but chose rather to follow the best and greatest Example of Meekness that ever was or will be heard of, who when he was reviled, reviled not again, *1 Pet. 2. 23.*

The contrary course (that of giving two, or if it be possible, ten words of this kind, for one,) is esteemed courageous. As great madness as it is, there are who think it

to be *manlines*: And altho' it is *Dog-hood* (to bark and bite, to snarl and fly in the Faces of those that have anger'd us; or at best is no better than the weakest sort of *Woman-hood*, being that which every Scold understands, and is most praised by the worst of that wretched Crew;) yet they call it *Man-hood*; as if that *Royal Fugitive*, whose courage was unquestionable and undaunted when a worthy Cause needed or called for it, had been ever the less stout for *not answering* that shameless, rascally Railer (2 Sam. 16. 5, 6, 7, 8,) a word, but permitting him rather to say what he pleased without interruption—*ver. 10.* And who can imagin that one of his worthy Successors neglected to answer that blasphemous, black-mouth'd Fellow (whom the *King of Assyria* sent to *try* his patience and not to *try* it only) for lack of matter or words, or for fear of incurring his farther displeasure, and not to avoid the giving him an occasion of blaspheming the more? 2 Kings 18. 36.

Had I judg'd it lawful to treat him in his own Language, yet it seem'd not expedient for a double reason, which a wiser man than I believe he loves to be familiar with, hath given his Reader. *Ecclesi. 8. 3, 11. Fire is not quench'd but increased by laying on more Fuel*; and it is not culpable but commendable to cut off occasion from those who desire occasion of doing harm, or being mischievous. 2 Cor. 11. 12. When malice, which knows too well how to work deceitfully, would undermine by contumely, it is but prudence to countertermine it by silence. *There is one, saith the Wiseman before prais'd (Ecclesi. 20. 5, 6, 7.) that keepeth silence and is found wise: And another by much babling becometh hateful. Some man holdeth his Tongue because he hath not to answer; and some keepeth silence knowing his time. A Wiseman will hold his Tongue till he seeth opportunity: But a Babler and a Fool will regard no time.* A wiser than he told us, *There's a Time to keep silence as well as a Time to speak*; (*Ecclesi. 3. 7.* where his \* observation, whoever first made it, That a time of silence goes before that of speaking; with *Jerom's* short inference, *Discamus itaque—prius non loqui, ut postea ad loquendum ora referemus*, Let us first learn not to speak that silence may teach us how to speak, is worth the remembering.) In another Scripture we read of *an evil time wherein the pru-*

\* Which I will not arrogate to myself, tho' I know not from whence I had it.

dent shall keep silence; (*Vid.* Amos 5. 13.) And experience teacheth that in the matter of reprehension (which few care to meddle with, and many, if not the most spoil in handling,) the Circumstance of *Time* as well as of *Place* is greatly to be heeded. For who that understands himself will or can think a reproof well bestow'd and not cast away on a drunken Beast *when he reels*, or a proud, passionate fool *while he rails*? In that evil time, the prudent without question, will hold their Peace, and wait for a better opportunity, like that rich *Chorp's* discreet Wife (no less commended for her good understanding than her beautiful Countenance, 1 Sam. 25. 3.) whose sottish foolish Husband was so shamefully overflown with Wine, and overcome with passion, that instead of relieving *David* and his Men, he *railed on them* in as ill and unworthy a manner as a hot-headed-fool could do. *Ver.* 10, 14, 15, 16. Yet the good Woman said nothing to him, less or more till the morning light appeared. — *ver.* 36. It had been but lost labor to tell him of his danger till his drunken fit was over; But as soon the Wine was gone out (v. 37.) and the Sor was come again to himself, she took him to task and made him so sensible of his Folly that the cowardly, covetous Fool neither knew what to do or say, but suffered his Heart to sink into his Heels.

The proud is as he that transgresseth by wine, (*Vid.* Habak. 2. 5.) is as prone to quarrel and contend, as apt to rail and revile as the veriest Sor that ever opened his mouth to take in more drink than his Belly could hold, or his Brains master. I say therefore, let what will be the Cause of railing; Pride or Drink, Wine or Wrath stirred up by Pride, the Case is the same to a wise Reprover. While passion swaggers and bears sway, rants and rages like a tameless Panther or masterless Tyger, reason can no more be heard than the humming of a Bee in Clap of Thunder. He must therefore adjourn his Work to some other time, who intends not to lose his Labor.

It is much more charitable to believe that the *Sadam* of the Pot which boiled so fast some Months since, is pretty well wasted by this time (I wish there were reason to hope it hath put out the Fire; to believe it hath done so, is more charitable, I say) than to seek out the Truth of it is easie: Suppo-

Supposing however, because I cannot be sure it is so, that this little *soon-heard* Poet is grown cooler and made cleaner than of late it was; let me venture to draw near and touch it without danger of scalding or fouling my Fingers, if I can. If I err and am deceived in thinking better than the business will bear, let me find you favourable in granting me this one request who am not like to trouble you with another.

(*Fortis Viri molles adinus & tempora nosti,*.)

Can you tell me whether he who hath lately stumbled so shamefully (into greater Sins than he thinks of, as before I leave him, now I am in his company as little as I like it, he must be convinc'd,) for want of love, *which like light would direct him to go more safely and surely,* (1 John 2. 10, 11.) is so much in love with darkness that he never intends to walk in the light? As lunatick, frantick or phrenetic as but little while since he was, hath he not *some lucid Intervals* however, wherein he may be talked with? If he hath, be pleased to ask him whether he knows the meaning of *Racha* (the sense of which word he so frequently used in railing at me, on the day and in the year before-specifi'd?) If he is not a stranger to the signification of the Term, who gave him leave to make so bold with it? (Especially being misapplied; which renders him a Liar and Slanderer no less than a Railer?) Hath he gotten a *Procedendo* to continue the same evil Course? Or a *non obstante* to save him harmless from the fear of that Judgment which belongs to the Transgressors of that Noble, *Evangelical Exposition* of the sixth Commandment, which Christ himself was Author of? *Mat. 5. 22.* If he cannot tell what to make of the word (which is not of Kin to his own *Barragown*) and hath finned out of ignorance (to extenuate his Fault a little,) in using the sense of it so familiarly; let him know that it signifies a *vain, empty, worthless, silly, shallow, pitiful Fellow*: But admonish him withall hereafter to keep his Church a little \* better, and to take it for a warning \* A great deal I should have said; For I never yet heard but that he was, if not a Contemner, yet a neglecter of publick Worship: Nor could hitherto learn to what Congregation he belongs, or with whom he communicates in *Sacris*.



that he boast no more of his *Scripture-knowledge*, as if he needed no Teacher. Wiser men by many degrees than ever he will be, I am confident, think otherwise.

If he hath not learned how great and dangerous a sin *Railing* is, direct him to 1 Cor. 5. 11. where hee'l find that a *Railer* is no less to be rejected from the Sacred Supper (which some take to be the sense of *Eating*, in that place,) or according to others, is no more to be accepted as a fit companion for modest and better Christians to be familiar with, in common Conversation) than a *Fornicator*, a *tenacious*, or rather *rapacious*, covetous *Villain* \*, an *Idolater*, *Drunkard* or *Extortioner*. With such, (no less with a *Railer* than any of the rest.) the

\* As *πλεονέκτης* is there judged by the learnedst Interpreters to signifie. *Vil.* Dr. Ham. ad loc.

† Cum talibus, id est, a deo vitiosis & Christianorum nomen usurpantibus, ne epulas eundem habere communes: quod minimum est inter amicitia signa. Grot. ad loc.

‡ *ὁσιώδες* est qui facilis est ad convivia & maledicta—

*Crimenis hujus gravitatem discit, quod committitur cum reliquis peccatis meretur. Estius ad loc.*

Apostle forbids, as *Grotius* † there notes, so make as much as a common *Ideal*: And *Estius* gathers how grievous a sin *Railing* is, from the Apostle's condemning it to the same punishment with those other Vices there specified. ‖

In the next Chapter (1 Cor. 6. 9, 10.) the same fault is again found in as ill company as the Devil himself can desire; *Fornicators*, *Idolaters*, *Adulterers*, *Effeminate*, *Sodomites*, *Thieves*, *Covetous*, *Drunkards*, *Revilers* and *Extortioners* being coupled together and excluded, one and all, from the Kingdom of God, which none that are *unrighteous* must hope to inherit. Of all that cursed Catalogue which soever is the most *unrighteous*, *Revilers* help to fill up the black Bedrol. The same Apostle, being his own Interpreter, takes reproach to be as great an abuse as *smiting on the face*, 2 Cor. 11. 20. Where he speaks not ( *de alapis*, sed *contumeliis* ) of smiting with the hand or *Fist of Wickedness*, like that false Prophet, 1 Kings 22. 24; but of *smiting with the Tongue* (Jer. 18. 18.) as more Expositors than one have observ'd out of *Chrysostom*, And so the Apostle himself expounds it, in telling them that he spake of reproach, a soon as *smiting on the face* had been mention'd, as as appears by the next words, *Ver. 21.* \* If

\* Statim expulseat qua ratio-

one fieret ( ut quis Corinthios in faciem caderet ) cum subicit secundum ignobilitatem dico; id est cum quis vos contemnit & despicit velut ignobiles. Pineda ad Job. 16. 11. nam. 31

he

he likes it the better for this, and would mightily be pleased with *Pineda's* descant, (*Neq; vero minus gravis est contumelia quam colaphus,*) which implies, that contumely is no small degree of revenge; call upon him to look back upon those other places of Scripture before pointed at, and tell me how he likes to render himself unworthy of Christian company, and unfit to inherit the Kingdom of God. If, because it looks big and imperious, he loves to be handling the *Rod of pride*, as exprobration, reproach and railing are called, by the common consent of Interpreters who have opened the sense of that *Scripture-phrase*; let him know moreover, That this *Rod* is not wont to be found in a Wiseman's hand, but a *Fool's mouth*, as a Wiseman indeed hath told us, *Prov. 14. 3.* And if *Michael* the Archangel durst not bring a railing accusation against the Devil himself in contending with him; (*Jude 9.*) which of those two Angels he hath shewed himself most like, it is strange if he sees not, stranger if he regards not:

If it is not more than needs, it is more than leisure permits, to describe the one half of those evil effects which this cursed Cause hath been guilty of. To name but one or two more, before I come to assault him on another side, and beat him out of his strongest hold, which I doubt not but that he most confides in: make him sensible, if you can, That railing is commonly seen to put friendship so out of tune as can hardly, if at all be helped or brought in again. And is worse, in the judgment of *Ben-Sirach*, than to draw a sword at a friend. Which altho' it should be done, he forbids to despair of returning to favor: but whatever hope of a reconciliation after other fallings out, is left; there is no friend so fast or sure, whom upbraiding, or pride, or disclosing of secrets; or a treacherous wound will not cause to depart, *Ecclus 22. 20, 21, 22.* Is upbraiding so intolerable among friends? How much less will others endure it?

If none of these Remedies will remove his distemper, let him take a *Pagan Doctor's* advice, (which is not to be despised, because such a one gives it, but the rather to be regarded because suitable to his case. *St. Paul* himself, as much skill as he had, now and then made use of *Gentile Physicians*

*sicians*

*seeks to help recover his Patients.) His advice, if he may be heard, is this :*

*Loripedem rectius deridens, Aethiopem albus. Juven. Sat. 2.*

It is not good, they say, to *hale before a Cripple* : But to hear a Cripple find fault with another's lameness, and fall out with him for not walking upright, is intolerable.

That a *despicable Adversary*, who himself is exposed to more exceptions than a Friend *can*, or an Enemy *will* hide, should insult ; is his own, and not another's shame. And he doth but *reproach* himself who rails at a silent hearer, if an old Comedian said right.

*Qui dissimulat enim convitium, facit  
Convitiis convitiatur ut sibi.*

In the next place, That *his strong City* (Prov. 10. 15.) may be besieged and taken ; *his high Wall* (Prov. 18. 11.) scaled or battered and broken down : If his *Wealth* (for 'tis said he has gotten Money,) hath been the cause of his *insolent, imperious and impudent carriage* towards me ; be not grieved to ask him these (not idle but material) *Questions*, nor to tell him these *plain Truths*, or give him these *needful Cautions* which hereafter follow. To which a *special Direction* (for a Conclusion) may be added. The *Questions* to be put, are these :

1. How much Wealth makes a *rich man*? To pass by *Marcus Crassus, P. Clodius, Lentulus, Seneca* and other *Romans*, whose vast Incomes and Expences are famously spoken of in History ; was *Pythius* the Son of *Alys* the *Lydian*, rich, \* *Herol. 1. 7.* who \* could quarter *Xerxes* and all his Army (the greatest that ever was heard of) and assist him with 2000 Talents of silver, besides thirty three hundred thousand *golden Drachms* to help maintain the charges of the War ; was he rich ? The truth is, That as poverty consisteth not in *wanting*, in possessing but little Money or Goods but in a greedy or rather insatiable desire of more : so it is not one's having much, but his not coveting more that makes rich. A

cove-

covetous, proud fool may have much, and yet be poor enough still, while he thinks it too little.

2. How much of this store (whatever it is,) he brought into the World with him, or hopes to carry out? Eccles. 5. 13, 16.

Rape, congre, miser, posside: Relinquendum est. Martia.

3. Whether he thinks it as lawful to be proud and high-minded, as it is to be rich? Some (whom St. Austin calls Apostolicks; from a groundless imitation of what was practis'd at Jerusalem in the days of the Apostles, (Acts 4. 32-) as Epiphanius names them Apostolicks, from their custom (and supposed duty) of renouncing the World, and disclaiming all right to the things of it;) have held it a damnable sin to call any worldly thing their own: But who ever thought it no sin to be proud of having any thing which the giver of all things denies us not the liberty of possessing? 1 Tim. 6. 17.

4. Whether he knows no difference between having and setting his heart upon riches? Psal. 62. 10.

5. Whether he thinks it as tolerable to boast of them and trust in them, as to have them? Psal. 49. 6. 52. 7. Mark 10. 24.

6. Whether Clowns and Churls may not have as much and more of the World, than better bred and disposed People?

Did not Nabal, that rich Rustic, live prosperously \* (1 Sam. 25. 6.) while David was pinched with penury? Had not David's superfluities (what else means the multitude or abundance of his riches which we read of, Psal. 52. 7.) while that worthy man whom he persecuted, was destitute of necessities? \* In the Hebrew Text no more is said, than Thus shall ye say to him that liveth: As if it were

7. Whether Thieves, Robbers, Murderers and other Sinners may not be as rich or richer than honest People? Thence Chrysostom reasoned with the proud wealthy sinners of his Auditory, as followeth: 'Thou thinkest highly of thy self, O man! because thou art rich. Wherefore, I beseech thee, or for what reason? For Thieves, Robbers, Murderers, Effeminate and Unclean Sinners, or any other indeed, may be wealthy. Why then art thou proud? It

Hom. 2. in cap. 1. ad Hebr.

It



\* *Questu & ob-*  
*veniu faciliores*  
*sunt (opes) ma-*  
*li quam bonis.*  
*Lactant. l. 6.*  
*de ver. cultu.*  
*c. 6.*

It is not strange indeed, that bad people \* should grow sooner and faster rich than good, as *Lactantius* hath observed that they do. The one care not how they get wealth, so they want it not: the other will rather go without it, than not come honestly by it.

8. Whether to have much *Wealth* and but little or no *Wis*, a great deal of *Money* without a grain of *Grace*, or store of *Grace* and but little *Money*, is rather to be desired? or most to be commended? *Prov. 16. 16.*

9. Whether *Gold* and *Silver*, *Money* and *Goods*, *Houses* and *Land*s, &c. are true and durable riches? *Prov. 8. 18. Luke 16. 11.* What he thinks, I know not, but the Scripture clearly puts a difference between these and another sort of lasting and real riches. In conformity to which *Clemens of Alexandria* doubted not to say, *Πάντες μὲν γὰρ ἀλλοδαῖς ὁ ἐν τῷ κόσμῳ πλούσιος ἀποκαλεῖται, οὐκ ἔστιν ὁ ἀληθινὸς πλούσιος, ἀλλ' ὁ ἐν τῷ κυρίῳ.* *Strom. 6. p. 664. i. e. True riches [a considerable part, at least, of them] are abundance of good works, and poverty is the want of decent and becoming affections.*

The things of the World, in common speech are called goods, as every one knows. But how little they deserve the name, the hurt which they frequently do, may teach us. \*  
 \* *Ego vero ne-*  
*go illud esse bo-*  
*num quod nocere habenti, Anqui divitiis possidentibus persaepe nocuerunt.* *Boeth. de Con-*  
*sol. lib. 2. Prosa. 5.*

10. Whether he that hath most *Money* or *Virtue*, *Grace*, or *Gold*, is richest?

11. Whether to have much other *Coin*, but none of that *Gold* tryed in the fire, which is spoken of, *Rev. 3. 18.* is not pitiful poverty?

12. Whether to be rich in faith (*James 2. 5.*) and good works (*1 Tim. 6. 18.*) or in worldly goods, as they call them, is most praise-worthy?

13. Whether it is not easier to grow rich than good? and less labor to get money than grace?

14. Whether more good people are not to be found among the poor than the rich, as the World calls and distinguisheth them? *1 Cor. 1. 26.* For too much experience hath taught us, that riches (in the common sense of the word) are irritamenta malorum & impedimenta bonorum, the helpers

helpers on of much sin and wickedness, and the hinderers of no little vertue and goodness. *Eo sit ut pauperes & humiles Deo credam facilius, qui sunt expediti, quam divites qui sunt impeditis plurimis implicati, imo catenati & compediti.* Lactant. lib. 7. cap. 1. de Divin. prem.

15. Whether any but *half witted People*, or less, are wont to extol, admire and almost adore the Rich for no other reason but because they are rich? *Hath not God placed the Earth under our Feet, that by treading upon it we may learn to* \* *Idcirco pedibus nostris subjecta est terra* ) ut and laid down the Price paid them, at their Feet (Acts 4. 35, 37.) *calcanda nobis,* but to shew that they valued Mony no more than the dust of *arm adoranda* their Feet? *Recte ad pedes, quo deponi solent neglecta.* Aret. *lit. Lactan.* lib. 2. cap. 18. ad loc.

16. What difference is there between a Fool and the wealthiest Man living, who hath nothing but *Wealth to boast of*, nor any thing but *Riches to glory in*? Jer. 9. 23.

17. Wherefore should any Man think to justify his Pride and Passion, Rage and Wrath by that which *cannot profit in the day of wrath*? Prov. 11. 4. Not to speak of *Crasus*, were his Riches comparable to those of *Crassus*, whose Wealth was so great that he used to say, *No man was rich who could not maintain an Army*; would this make it lawful for him to say or do what he pleaseth?

18. Why should he be proud (like a *Groom* of his Master's Horse, or a *Steward* of his Lord's Lands and Mannors,) of that which is not his own, but another's? For who but an *Ignoramus* can think himself more than a *Steward* of any thing which the great Landlord of the World hath put or permitted to come into his hand? 1 Pet. 4. 16. *Quid de divitiis gloriamini nec veris nec vestris?* Bernard. What strange Deafness is it which hears him not call it *his Corn*, *his Wine*, *his Wool* and *his Flax* which the wanton Woman (degenerate *Israel's* true Type) abused? *Hos. 2. 9.* Is it not likewise *his Silver* and *Gold*, *his Mony* and *Goods* which other proud People have in their hands, look they never so big?

Because all that can be said will be too little, I fear, for him and little enough for better People whom I purposed if I could to profit by the Questions propounded; ( because of

this I say,) many more of like moment might be added to these without fear of being or seeming tedious to a prudent Reader:

Τὸν μὲ λίσσεται τὸν δόξαν καὶ δὲ,  
Μακρὴν γόμω, καὶ δὲ ἔσται συλλαβὰς.  
Τὸν δ' οὐ λίσσεται μὴ γόμω, ἴδ' μακρὴν  
Μηδ' εἴ σοφός, ἔσται πλῆθος ἐπὶ πλῶν χεῖρον.

But remembering what remains to be done, I must cease to put more *Questions*; and proceed to some *plain* and unquestionable *Truths*, which I pray be pleas'd to tell him how-ever he takes them, who to my knowledge is a greater Enemy to *Plain-dealing* than has been for his Credit.

The *Truths* to be told him are these:

1. That not to have much Wealth, but to get and use it well is praise-worthy. *Omnia qua extra nos bona sunt*—non ideo laudantur quod habuerit quis ea, sed quod iis honeste sit usus. Nam divitiæ & potentia & gratia cum plurimum virum dem in utramque partem, certissimum faciunt morum experimentum: Aut enim meliores propter hac aut peiores sumus. *Quintil. Institut. Orat. lib. 3. cap. 7.*

2. That Gold is a thing which every Fool is taken with, if *Sivacides* erred not. *Ecclus. 31. 7.*

3. That a sound Body is as good as all Riches, *Ecclus. 38. 16.* much better is *mens sana in corpore sano*, a sound mind which rules and governs such a Body.

4. That he who lays up Treasure for himself (on Earth) and is not rich towards God, is but ill provided for, *Luke 12. 21.*

5. That worldly Wealth is none of the best Substance. We read of better, *Heb. 10. 34.*

6. That as none of the *Cæsars* (if *Vespasian* was not) were the better for being *Emperors*; so if one is the better for growing rich, more than ten to one are the worse. For divers pretended reasons which \* *Chrysostom* discourseth of, *Riches* are generally said to be desir'd. For divers purposes which cannot be had or attain'd without them they are serviceable. For the sake of one's Countrey, Kindred, Friends, Acquaintance, Strangers and all (to whom they may render

\* *Tom. 5. Hom. 30. Quod nemo laeditur nisi a semetipso.*

der us useful and helpful ) they are also desirable. This is the commonly pretended opinion which prevails *both by Sea and Land*, and is every where extold to the Skies. But I know, saith he, that it rather deserves to be called a *flame* than an *opinion*: A Flame which sets the whole World on fire, while no body labors to quench, but every one rather strives to increase it, by bringing more and more *Fuel*, day after day, to the *Fire*. For the Rich, who have most of the World, as earnestly desire more, as if they had *nothing*; the Poor are daily striving (and raging like People stark mad) to get as much Wealth as the Rich are possess of: and in all places, among all People the love of money is so prevalent, that *Friendship* is trodden under Foot, the *Bonds* of Nature it self are broken, the greatest and nearest *Kindred* is despised, forsaken and forgotten for the sake of it. Like a wild, untamed *Beast* it rageth. Like a cruel imperious *Mistress*, it possesseth all hearts. No *Barbarian* is fiercer, no *Tyrant* crueller, nor any *Whore* more impudent. Every where it shews how void of Mercy and Pity, how rigid, terrible, turbulent, boisterous, impious and truculent it is. And tho' Bears, Lyons and Wolves are not *savage*, yet nothing seems *sweeter*. As many Swords, Snares, Pits, Precipices, Rocks, Shipwracks and other dangers as it exposeth them to, they imbrace it not the less. For they love, like *Swine*, to wallow in *Mire*, and as Beetles and other filthy Flies, are much delighted in *Dung*hills; which the worse they smell the more they love. Thus, and otherwise more at large, he shews the *reasons* before-mention'd (by which the most would justify their desire of Riches,) to be but *pretended*. After which he proceeds to discover the *true Causes* why the generality of People would be wealthy. And wherefore is it, but that the *purposes* of Pride, Luxury, Delicacy and Voluptuousness (which would otherwise fall to the ground and perish) may be served? And why do the Fingers of most Folk itch to be treasuring up Money and Goods as fast as they can, but that they may be *serv'd and honor'd*, (admir'd and almost ador'd,) and in hope of being *fear'd* by looking big and formidable to their *Enemies*, and by having Power as *Will* to be avenged of such as dare oppose them tho' never so justly? Setting aside these true and real reasons, there are not many,



if any better, which can be given for that insatiable Thirst of growing rich which the most are subject to. For Riches make no man the wiser or soberer, the more meek or merciful, the more placid, gentle, continent, modest, virtuous or less voluptuous than he was without them; but on the contrary are often seen to dispossess many good and commendable Qualities, that worse may take place. For what but *Luxury, Fury, Wrath, Rage, Imemperance, Arrogance, Injustice, Pride* and all brutish Affections are the common Companions of Wealth? But these are reasons why it should not be desir'd, and not why it should, as afterward he shews. That most are the worse and but few the better for it, hath been so often exemplified in all Ages, as makes it a plainer Truth than is fit to be wished it were.

7. That the richer a man is, the greater temptations he hath to grapple with, the more Enemies to encounter, the more sins and snares to beware of, the more thorns to take heed of that they hurt not his hands, feet, face, or whole body and soul too. For the cares, riches and pleasures of this mortal life are compared to *Thorns*; (Luke 8: 7, 14.) whence a better Homilist than a hundred of 'em hath admonish'd the rich to take heed of handling these Thorns to their hurt, as commonly they do. For who, in times of peace are as *proud, imperious, supercilious and voluptuous* as they? who more forgetful of God? more apt to despise and oppress the poor, at such a time? When persecution ariseth who more timorous? or in greater danger of *denying the Truth* for fear of losing their Wealth? When their care of getting more is past, if ever it be while they live, their fear of sustaining the loss of what they have gotten, never leaves them. *Opræclara opum mortalium beatitudo, quam cum adeptus fueris, securus esse desisti!* Boeth. de cons. Philos. l. 2. cap. 5.

8. That an upstart rich Fellow is commonly the worst of his kind; the wickedest of all wealthy People, and in greatest danger of doing himself hurt by meddling with these Thorns. He hath all the Vices which other rich Folk have, and many more, as no mean Moralist hath observed, in describing the difference between him and them.

9. That none is the nearer true happiness for being rich, nor the farther from it for being poor. Witness the rich Glutton, whose purple and fine Linnen with his daily delicious Fare, could

could not keep him from a place of Torments ; and the poor *Begger*, whose Sores and Sickness added to his Poverty could not hinder him from resting in *Abraham's Bosom* ( Luke 16. 23 ) And that *Pusillanimity*, or weakness of mind and not Poverty makes the Poor so miserably bad and wicked as too often they are, *Chrysostom* shews, at large, in his last-prais'd *Homily*, *Quod nemo laditur*, &c. where, expatiating according to his manner, he thought fit to tell his hearers, That *Lazarus* was not only very poor, but greatly afflicted with Sores and Diseases likewise, which made his Poverty the more bitter and hard to be born, his ulcerous Body requiring much help and many Remedies to heal it, which his indigency permitted him not to procure. So that Pain as well as Poverty molested and afflicted him. Either of the two alone is hard to be born ; but when both meet together the Burthen seems intolerable. Yet to make it heavier divers other Considerations concurr'd. What the Eye never sees the Heart never rues. But he saw the rich man's Plenty, beheld the Fulness of his Tables, the frequency of his Guests, and the Multitude of his Waiters, with his generous Wines, numerous Cooks, Troops of Parasites, Sets and Consorts of Musick, or whatever preparation can be made for Luxury. All this he beheld while he himself was pained with Sores, pinch'd and pin'd with Hunger, without a Crumb of Bread or Drop of Comfort administred to relieve him, tho' his weakness was such as disabled him to drive away the Dogs which licked his ulcerous Legs \* ( when at any time they troubl'd him : ) Yet all \* *Ita enim erat* this he suffered with such admirable patience, that he neither cur- *agritudine res-* sed nor rail'd ; Nor a bitter Speech, nor blasphemous or unlawful *solutus, ut ne-* Word came out of his Mouth : But as Gold comes out of the fiery *ip, os quidem* Furnace more bright and pure than the Refiner cast it in ; So his *canes valeret.* pains and sufferings made his patience the more splendid and ex- *sol. ioid.* emplary. Thence, whatever he indured in his Life-time, he was happy after Death. His sickness, pain, poverty and all could not render him miserable ; as the rich Man's Wealth was unable to make him happy. The one was never the more remote from misery by being rich, nor the other the farther off from happiness for being poor.

10. That a little which a righteous Man hath is better than the Riches of many wicked ( proud, insolent, arrogant, self-conceited Fools. ) *Psal.* 37. 16.

11. That

11. That a good name (as little as they regard it who make haste to be rich) is rather to be chosen than great riches, (Prov. 22. 1.) which can be but for term of life, at most; whereas the other (a good name) is *propria defunctorum possessio*, inherited after death.

12. That the rich have more reason to be humble, than high-minded, more cause to be afraid than proud, as knowing that *the more hath been given them, the more is requir'd of them.* The greater their Estates are, the greater accounts they have to make how the Lord hath been *honor'd with their substance*; how much the better the poor have been for it, and how much *good* they have done with their Goods, *Prov. 3. 9.*

13. That all the wealth in the World, all the Silver and Gold above or under ground, is unworthy to enter the Lists of comparison with *Verine*. Which Heathens themselves ( *Plato*, *Plutarch* and *Julian* too ) having freely

confessed, \* what Christian will presume to deny it? That Apostate Pagan Emperor who should love and admire Money, one would think, more than Christians, laughed at those who call such People rich as have † store of Gold: And whereas Antiquity of Riches hath by some been made the ground of Honor and Nobility, he swore by Jupiter it was absurd that a Cook, Tanner, Shoe-maker, or Potter, should be held ignoble still, whatever Money he had gotten by his Trade or otherwise; and yet his Children after him nobilitated and honor'd for the sake of nothing else but the wealth which their Father left them.

\**Amos* γὰρ ὁ μὲν ἐν γῆς  
 καὶ ἀπὸ γῆς χυσοῦν ἐν ἀ-  
 τακτοῖς ἀπὸ τῆς καρτῆς Πλα-  
 τυρῆς. *Plutarch*, de cap. ex  
 hostib. utilis. From one or  
 other of those Authors *Qui-  
 lian*, it is like, transcribed  
 those words which are found  
 in his third Oration. Pag.  
 384. τὰς γὰρ ἐν γῆς καὶ γῆς  
 καὶ ἐν γῆς χυσοῦν ἀπὸ τῆς  
 καρτῆς.

† Θάρρυντες ἐν ἡδὴ πλού-  
στον πολὺν τὸν ταύτην ἡ-  
γορία. ὁμοίαι δὲ ὡς καὶ ἐν-  
ταῦτα καὶ βασιλεία μόνος τῶν  
ἐπ' αὐτῶν. *ibid.*

|| Φασί γάρ οἱ πολλοὶ τὰς ἐκ παλαιᾶς πλουσίαν εὐρυθείας· καὶ τοὶ πῶς ἐκ ἄπτον, μέγαν  
 καὶ ἡ στυπία, καὶ μὴ δια κεραμὰ πρὸς χερμαίαν ἐκ τοῦ τοῦ καὶ ἡ ἀλλοθὴν πο-  
 δὲ ἀδελφίστη, καὶ ἀδελφὴν εὐθείας, μὴ ἀπὸ τῶν πολλῶν ἐπικρατῶντος τοῦ ὅτι οὐκ  
 εἰ δὲ οὗ πῶς διαδιδάσκω· τὴν κλήρον ἐκ τῶν ἐκόντων διαπορδύμασιν, τῶν ἐκ τῶν  
 μέγα φρενῶν, καὶ τοῖς Πελοποννησίοις ἢ τοῖς Ἑσχαλείοις ἀπὸ τῶν εὐρυθείας ἀμυλλῶν;  
 τὴν.

14. That as none, in God's account, are excellent but such as excel in virtue; so none are rich but those who lay up Treasure in Heaven: Which none but they who are rich in Faith and good works, do. *Nemo Deo pauper est, nisi*

gki

*qui iustitia indiget; nemo dives nisi qui virtutibus plenus est.*  
*Lactan. 3. 13.*

15. That much, if not most of the World's wealth is a *Treasure of Unrighteousness*. Mic. 6. 10. For he who can best tell what it is, calls it the *Mammon* (or wealth) of *Unrighteousness*, Luke 16. 9; being that which is generally most possessed as well as most esteemed by unrighteous People: *Unrighteously gotten*, (*their Houses are full of deceit; therefore they are become great and waxen rich*, Jer. 5. 27.) or held and kept in *Unrighteousness*, as also the Cause of much more *Unrighteousness* than many without it would or could be guilty of. For thus I find, since this was written, the reason of the Phrase *μαμωνά τῆς ἀδικίας*, expounded by *Vatablus*, *Béza* and *Grotius* (on Luke 16. 9.) The first of which reasons hath made me ambitious of being inform'd by such as know the Course of the World better than my self, what wrong or abuse it would be to say, *That if the Course of Justice were not obstructed by wealthy People* (who have commonly the Conduct of her Affairs in their own hands,) *Prisons would be fuller of rich than poor Malefactors?* If it is not now true, I make no question but that in *Chrysostom's* days it was; when the rich were not worse, without question, than at present they are. He would not otherwise have said (in the Conclusion of his second Homily on *Heb. 1.*) 'That if it were possible for human Laws to take as fast hold of rich sinners as of others, all Prisons would be filled with them: But this (he adds) besides many more, is a mischief which still waits on Wealth, that they who offend of malicious Wickedness, *ab ulionibus contententur*, by the Mammon of Unrighteousness can make friends to protect them from deserved Punishment. Thence their Consciences are daily wounded without any Remedy applied, while by being secure against the fear of temporal Punishment they sin without measure, having none to recal or restrain them.

If the Case be now better, let some body for love or pity shew what store of *rich oppressors* (who in several respects are worse than common Thieves; which, were this a fit place, I would not omit to prove;) *wealthy Common-Swearers*, *opulent Whoremongers*, *moneyed Murderers*; or other scandalous



dalous Sinners who have store of *unrighteous Mammon* (to purchase them another sort of friends than the greatest friend of mankind that ever was spoke of, *Luke 16. 9.*) have been made Examples in this or any other Age (I may almost say) since *Chrysostom's* days.

\* *Omnium sermone percrebuit, pecuniosum hominem quamvis sit nocens, neminem damnare posse. Proem. Att. 1. in Verrem.*

|| *Palingen.*

In *Cicero's* time the Speech was in every one's \* mouth, That a moneyed man, tho' guilty, could hardly, or not at all, be condemned. How much hath this bad matter been mended in Christian Courts of Judicature? I fear there is nearly, if not altogether, as much Cause to complain, That Might is too hard for Right, as ever.

*Cui Vis est. Jus non metuit; Jus obtrinitur Vi.* ||

16. That no measure of Wealth whatsoever can pull out the sting of Death, or put away the fear of Death, much less bribe and perfwade Death it self to be gone;

(*Non animum metu, non mortis laqueis*

*Expedient caput*— as the Poet truly saith of Riches.)

But on the contrary, *sharpens* the one, *heightens* the other, and *hastens* the third (death it self) to come sooner, many times than otherwife it would or might. And when Death comes, not how much of this World's goods we have had in our Life-time, nor how great a quantity we shall leave behind us, but how much good we did with them while we had them, will be comfortable to consider of. Not how many Fees a Lawyer hath taken, but how many poor he hath fed, clothed, cared for, and if need were (to relieve the oppressed) *pleaded for*, will be his best Cordial.

17. That a man may abound in Riches; may have much goods laid up for many years, greater increase than his Barns can hold; and yet be an *Ignoramus* or Fool, like him, *Luke 12. 20.* a Glutton, Sor, Beast, and at best but a golden Ass or Calf, (whom none but Calves and Asses will idolize,) like that other monster of folly, tho' clothed in purple and fine Linnen, *Luke 16. 19.* A rich and a wife man are not terms convertible. He's no more the wiser for being rich, than the richer for being wise, as is commonly seen, *Eccles. 9. 11.*

18. That

18. That *there's no Fool to a rich Fool*; (As for other reasons, so) because, if no body will do it *gratis*, he can hire those that are able to teach him more wit. Which if he doth not, whom can he thank but himself for his folly?

19. That in spite of the greek Proverb, which so loudly cries, *Mony, Mony*, *χρήματα, χρήματα ἀνδρ*, It is not *Mony*, but *Manners* which makes the man: unless the famous *William Wickham* was mistaken. But the common use of the Speech by others, since the frequency of it in his own mouth, confesseth that he was not out.

If these *plain Truths*, with the *Questions* preceding, will not serve to render him as vile in his own eyes, as he needs not be told in whose he is; if he doth, it is pity: let these few *Cautions* be subjoin'd.

1. Let him take heed of *swallowing down Riches which must be vomited up again*, Job 20. 15, 18.

2. If they wrong him not, who report him to be rich, let him beware of believing, that he shall not give account for his manner of *using* as well as of *getting* Wealth, Luke 16. 2. If they err and are mistaken, let him take heed of *making hast to be rich*, for reasons, which if he knows not, he may meet with, in *Prov. 28. 20. 1 Tim. 6. 9.*

3. Let him take heed of not distinguishing between the lawfulness of *having* and the sinfulness of *loving* Mony. This if he doth not, there is no sin from which he can be safe, (*the love of Mony being the root of all evil,*) nor will any measure seem sufficient for him, *Eccles. 5. 10.*

4. Be his Wealth more or less, let him beware of thinking, that the better sort of People (who have commonly more *Virtue* than *Mony*,) will weigh him by the *pound*, or measure him by the *acre*. For if this were *just weight and measure*, how many vain people would take themselves to be more worth than that excellent Man, who was not ashamed to say, *silver and gold have I none?* Acts 3. 6.

5. Should he live long enough and find ways enough to *lay up gold as dust*, (which is plentiful enough in some Months of the Year,) and *fine gold as the stones of the brooks*, (which are not very hard to come at) *Job 22. 24.* if he would not be deceived, let him not believe that nothing is more valuable or desirable, more precious or profitable

than this red or yellow earth; tho' never so well purifi'd and refin'd, *Psal.* 19. 16. 119. 127. *Prov.* 3. 13, 14. 8. 10, 19. 20. 15. *Job* 28. 15,—19.

6. Could he really turn all that he toucheth into Gold, as is fabled of *Midas*; let him never be perswaded however that all the Pieces and Wedges, Tuns and Mines of Gold in the World, are sufficient to make such a *golden Age* as the Poets talk of. They were *golden manners* properties and qualities (as precious as the purest Gold that Art is able to refine, and as rarely found in this *iron Age*, as Gold in an Alms-house,) which gave that happy Age the name it is known by.

7. Were he owner of as much Gold and Silver as King *David* prepared for the House of the Lord, *1 Chron.* 22. 14. (an incredible Sum, unless Talents be there taken for pieces, and those but small ones;) let him never believe, however, but that *Gold may be bought too dear*, *Matth.* 16. 26.

8. If nothing of all this will restrain him from *making Gold his hope, and from saying to fine gold, Thou art my confidence*, (*Job* 31. 24.) let him then beware, lest his *Mony perish with him*; if not rather conclude that needs it must. And once for all, to take leave (unless his more than ordinary dulness must have more spurring or lashing,) let this *single direction* be given him: If his Wealth is so great, and his Wit, or Grace, or both, so little, that he knows not how to bestow it better, than in making provision for *Pride, Arrogance, Self-conceit and Confidence*; let him take his example who built a *Hospital for Fools*, with the Mony which his silly Clients had made him Master of: *Of Fools he said he had gotten it, and to Fools he resolved to leave it.*

What use he will make of this Example, is more than I can tell: but if still (after all the pain that hath now been taken to make him wiser,) his *Pride is incorrigible*, and his *Arrogance incurable*, as well as intolerable; Who can deny, that his Title to a Place in such an *Hospital* is too clear to be disputed?

How much better was your other Instrument, That *Omnium horarum homo*? unless you chuse rather to call him *Amphoterus, Hecaterus, or Uleterus*; he that can be *Pro and Con*  
so

so quickly, whatever Question comes in his way, being neither *Pro* nor *Con* in earnest.

You know the time when his fierceness against *Dissenters*, (whether *Papists* \* or *Sectaries*,) was like that of a *Bear* robb'd of *Whelps*. None, in those days, could be more industrious in seeking, more sagacious in smelling out their *Meeting-places*, more violent in disturbing their prohibited Assemblies, or more eager in prosecuting both *Speakers* and *Hearers* to get them fin'd, according to the *Penal Statutes*: Nor was any one freer (not only liberal but prodigal) of his Language, in declaiming against the People of that way (one and all) than he. *Whenever they met, whereforever they were congregated, The Devil* (I have heard he hath said,) *might as surely be concluded to be among them, as if his cloven foot had been seen.*

\* So he worded it in a printed Paper, called, *An Order made at the General Sessions for the Peace, held at the Castle of Exon, in and for the County of Devon, Jan. 10. 81.*

The wild *Boars of Rome*, and the *Foxes of Geneva*, were then his *Metaphors*: the *Church of England* the *Vineyard*, for which he seem'd hugely concern'd, lest the *Boar* of the *Forest* should break forth and waste it, or the *Beast* of the field devour it, *Pf. 80. 13.* To preserve it from being annoy'd, much more to keep it from being destroy'd by *Foxes* creeping out of their holes, or by worse enemies from other quarters, how zealous was he *in diebus illis*!

When, by double diligence, in doing the work of an *Informer*, *Discoverer* and *Disturber* of *Conventicles*, he had gotten himself into better Office, what a mighty *Church-of-England-man* he desir'd to be taken for; who but a stranger to the County of *Devon* needs to be told?

Then his Opinion was, (as by divers Printed Papers and *Orders of Sessions*, from 81 till 85 (inclusively) appears:)

1. That no *Peace* or *Quietness* in the State can be expected, while *Faction* is allowed, and *Schism* permitted in the Church.

2. That they who dissent from us in our established Religion, of what *Perswasion* soever, tho' at seeming \* *variance* among themselves, yet agree in their wicked attempts upon the Government, and traiterous designs against the King's sacred person.

\* Rarely worded! Is there none but seeming

variance among them? What! no more than so between *Papists* and *Sectaries* of what *Perswasion* soever?



3. That the Laws were effectually to be put in Execution against all Dissenters, whether Papists or Sectaries.

4. That a Twelve-penny-Penalty was needful to be impos'd upon all Absenters from their Parish-Church (not under the age of sixteen) according to the Statutes of the first of Q. Elizabeth, and the third of K. James.

5. That all who refused by this gentler Discipline to be reformed, ought to be prosecuted as Recusants, according to the Statute made in the third Year of K. James; and if this was too little, it seem'd (to this profound Politician, and as great Statist as Conscientious Man) needful that the more incorrigible should be proceeded against, as is directed in the Penal Statute of the 35th of Q. Elizabeth. Any Statute, tho' made against Popish Recusants only, was at that time as good (in this *Hic & Ubique's* opinion) against other Dissenters from the Church of England, as the best Hay in Crediton.

6. That Corporations and Burroughs are the Nests and Seminaries of Faction and Disloyalty. The Nurseries of Faction, (and some of them) the great and publick Nuisances of the Kingdom, in his next-Year's-Order he thought fit to call them.

7. That the Act against Conventicles, made in the 22d Year of King Charles the Second was carefully to be executed. And that Faction might have no encouragement, it seem'd reasonable, [over and above, and besides all Law] that no Relief should be given to the Poor, who could, but would not resort to their Parish Churches.

8. That all this, and a great deal more (contained in the Paper before pointed at, called, *An Order, &c.*) was to be published by Parsons, Vicars and Curates in their Parish Churches within the County of Devon. Which at first indeed they were only desir'd, but afterward peremptorily order'd and requir'd to do. Quo Warranto non constat.

9. That the whole put together, was worthy to be called, a mild and easie Prosecution of the Penal Laws, and the gentle breath of those Laws reviv'd, by which those Clouds of Faction, which threatned us with a fatal Storm, were overblown\*: As if it had not partly made way for that black and fearful, and, once, seemingly fatal storm, which not long after followed.

\* As in his next Year's Order, &c. dated Jan. 9. 82. it was expressed.

10. That the same method is still to be used while any remains of faction are left, *ibid.*

11. That the publick Peace cannot be secur'd as long as those old seditious, vagrant Preachers are permitted among us, to whom by long use, Treason is become natural. From whose Practices he thought it reasonable to conclude, that they were engag'd in a hellish confederacy still to disturb the Peace and promote Rebellion, *ibid.*

12. That in pursuance of a Statute made in the seventeenth Year of King Charles the Second, it was needful to grant Warrants for the apprehending of all Non-conformist Preachers that should be found within five Miles of any Corporation, &c. or other place where they have formerly served as Preachers, &c. *ibid.*

13. That it was not to be hoped that Corporations and Burroughs which Non-conformists have poyson'd and debauch'd, would ever dislodge them or discountenance their seditious Practices: And that therefore it was needful for Justices of Peace (who lived elsewhere) to send Warrants into Burroughs as well as other places, to find out and apprehend all such Preachers; threatening all that neglected or dared to hinder the Execution of those Warrants with severe Prosecution according to Law. [Not minding or regarding that these new fashion'd-Warrants were illegal:]

14. That to make a thorough Reformation [which indeed is a blessed Work, but unlikely to prosper in the hand and under the Conduct of this feeble Projector, who never minded more than an outside Change, nor as much as that but when it was for his turn] the Bishop must be intreated to order his Archdeacons and their Officials to take care that none but honest men might be sworn Church-wardens, lest otherwise the Warrants granted forth should fail of being duly executed, *ibid.* I never heard before, that the Execution of Warrants is any part of a Church-warden's Office. If it is, 'tis pity that Archdeacons and their Officials had not sooner been warn'd (if they wanted a Monitor) to keep Knaves out of Office. But an honest man indeed will be apt to question what this man's Notion of an honest man, is. And if none but such as are really so should be admitted, how many a Fee would be lost?

15. That his duty was to endeavor the rooting out of that pestilent Faction from whence the late Rebellion sprang, as far as by Law could be done. Vid. Order, &c. of Octob. 6. — 85.

16. That

16. That *impenitent, hardened Sectaries and Rebels* are convertible Terms, *ibid.*

17. That *such* are no more to be trusted in any Civil Society without the utmost Caution and Security of the Law, than Beasts of Prey without Chains and Fetters, *ibid.*

18. That the severest Laws in force, were vigorously to be put in Execution against them, *ibid.*

19. That all who have been reputed phanatical or disaffected to the Government ought to be strictly inquired after, *ibid.*

20. That Non-Conformist Ministers and Conventicle-Preachers have been mischievous Factors to seduce unwary People from their Allegiance under pretence of Religion, *ibid.*

21. That whereas formerly forty shillings was ordered as a Reward to any that should apprehend or secure them, it was afterwards thought fit to be \* resolved that no less than the sum of three Pounds † as a farther encouragement should be given to any Person by whom any one of them was apprehended or secur'd.

\* And accordingly it was resolved, as appears by the same — 85. Order.

† By what Law, People that are loth to let go their Money without knowing why, have been willing to learn; but could never yet be taught.

22. That the mischievous and fatal Effects of too much lenity and indulgence meeting with the incorrigible ill Nature of Sectaries and Phanatics, did certainly beget the late impudent Rebellion. [ Tho' as competent Judges as this Pretender to Politicks, I throw, have said and printed it over and over, that too much Rigor and Violence hath rather deserved to be named for the right Father. ]

23. That the Sword of Justice must necessarily be kept unsheath'd in the Execution of the Laws till ( that which he calls ) This generation of impenitent and desperate Rebels, be cut off: [ This hasty Operator, it seems, knew not that *Cuncta prius temanda* goes before *immedicabile vulnus Ense rescindendum est*. More reason there is to think he was unacquainted with that weighty passage of another Poet, which lies a little farther out of his way, ( but in that year especially was needful to be observ'd : )

*Nulla unquam de vita hominis cunctatio longa est.* ]

24. That

24. That if this be not done, *neither Religion, nor the King's sacred Person, nor the Government can be secur'd, ibid.*

Here, at last, he begins to prophecy. But the Number of false Prophets hath often, if not alway been greater than that of the true. Time was when 450 of Baal's could sooner be found than one *Elias*, 1 Kings 18.

It was not my purpose to give the Reader a view of his late Worship's late thoughts ( whatever his present Sentiments are, ) in a double dozen of Articles ; but to this number they casually grew, in reading the Papers out of which they were extracted. Now, the Premises consider'd, Was not this a *Church-of-England-man* all over ? from top to toe ? and as *over-grown* a Conformist as any of 'em all ? A true Son of the Church, no doubt, he then seem'd to be. But how much he hath honor'd his Mother, since those days, her genuine Children can tell. For this she hath reason to look on as a *Changeling* and no better. If any hath need to be inform'd, let him only remember how little while since ( no longer ago than July the 9th. or 10th. 88. )

he charged *some who make a great figure* \* ( in the Church of England ) with refractory Carriage and feigned Zeal : whom he likewise, at the same time, in the next part of his Talkment, pronounced guilty of contradicting their own Doctrine in point of obedience to their Superiors, while they censure other Churches for absurdity in their Doctrines.

[ Transubstantiation it self, it seems, in this Timist's opinion, was not a greater sign of absurdity, than humbly to desire that the Declaration might not be imposed on the Clergy to be read in their respective Churches, was a token of disobedience to Superiors. ] Next he represented them as a People possess'd with Passion and Folly, by which the Peace of the Kingdom and the Honour of our Religion greatly suffer : [ Is this less than to call them Disturbers of the Peace, and Disgracers of Religion ? ] And as if it sufficed to say,

But now it is modest to banter the one, and baffle the other, by those few words, of I know not what Ballad, dropt into the ears of his Auditors, went about to persuade them, that his lately extoll'd Church-of-England-men were departed from their Principles of honoring the King for Conscience-sake, and of holding his Person sacred.

\* The Bishops, no doubt, who were sent to the Tower : Those if he meant, ( as whom else could he ? ) both great and small who adher'd to them, must come in for a part of the Charge.



In the same *Harangue* he accused them of being no less than fill'd with *disloyal and undutiful apprehensions of his Majesty's Government, and of cruel Rudeness, cover'd with a pretence of Zeal*——

His bold but bare Assertion is, no doubt, *as good proof as ever drew Sword, or trod Shoe of Iron.*

Anatomists are sometimes forced to dissect and read on those parts of the *Carkass* before them, first of all, which are apt to putrifie soonest; lest their noysom smell should grow too offensive to be indur'd, while the dryer and solidier substance of the body is discours'd of. But this man's talk is so full of *silt and ordure, guts and garbage*, (fit for none but *Bears and such foul-feeding Beasts* to live on, or tast of,) that it will not seem strange to those who can smell, to see me draw back *like a Bear from the stake*, to get out of that *pestilential Air* which is commonly caused when this Man's mouth is opened. Yet, before I part, tho' I stop my breath or hold my nose while I pen it, something must needs be added about

\* It is no ridicule to tell whom he called so, in his Speech of July 9th or 10th ---88.  
† *Ibid.*

those little *Holders-forth* \* who (to use his very terms †) *make it their business to explain hard words* (not far hence to be mention'd) *by unintelligible notions*—— Which, in my apprehension, is as wonderful a way of *Explication* as ever was heard of, and as hard an *Operation* as it is to *inlighten with darkness, fatten with leanness, make sober with drunkenness, sound of mind with madness, or healthy with sickness*: as difficult a task as to *enrich with poverty, make famous with obscurity, sincere with hypocrisie, or honest with knavery*. Which if any man can do, he needs not despair of proving, that *an old Rump-Committee-man and an honest man, an Ape, Ass, Fox, Wolf or any other Animal and a Bear, are but one and the same creature, explain'd by different names.*

These little *Holders-forth* are certainly men of great worth and as rare fellows as ever were heard of; as able as any men living to make hard words *soft as Adamant, malleable as Glass, perceptible as Colours to the blind, or Musick to the deaf*. In a word, *as bright and clear as the palpable darkness of Egypt.*

O the rare, unsearchable, unintelligible Power of these little *Holders-forth*! The *quadrature of the Circle*, the invention of the *Philosopher's stone*, the solution of the hardest

*Pha-*

*Phænomena* which have hitherto been heard of, are but toys to what they can do. *Aristotle's Problems* are but *Childrens Riddles*, *Euclid's Demonstrations* but *School-boy-tricks* and trifles, to their vast, incomprehensible Abilities. Who would not wish they might never do any thing else but hold forth? And if little *Holder-forth* are able to do all this, what Sentence is or can be so hard-worded, what Word so hard-syllabl'd, what Syllable so hard-letter'd or harsh-sounded, which will not dissolve like a *Flint*, steep'd in the Powder of a rotten Post, when the Men who make a greater figure in the faculty of *Holder-forth*, take it into their mouths, and roll it up and down on their tongues? Let their Carriage in point of Obedience to their Superiors be as refractory as this false Accuser hath said, but not prov'd it to be, there is no word, for certain, so hard, which these greater *Holder-forth* cannot presently make as soft as this man's heart, when they take it in hand.

It was wisely done however, (if it was not more by chance than choice) to confine the faculty of explaining hard words by unintelligible notions, within the modest bounds of but three or four such words and no more.

The first of which he calls, *Predestination*; the next, *Reprobation*; the third *Transubstantiation*; (a wicked hard word indeed, made up of at least seven Syllables, consisting of a dozen and a half of Letters. Many Sentences are shorter, as well as softer.) and the last, *Adoration*.

These are the words which this worthy Censor said (in the Speech last pointed at, but never prais'd) are used to fright the People out of their senses, and then bid them make use of their reason. These, as he adds, are made the Subject of every Discourse, (being mightily pertinent, it seems, to all purposes;) and, as afterward he worded it, are explained by every little *Holder-forth*, and that too by unintelligible Notions, while the plain Doctrin of Obedience, Humility, and Charity, will by no means agree with the Constitutions of those over-grown-Protestants.

Now that none of those *Holder-forth*, be they great or little, may be longer in his debt than becomes their ability or agrees with his necessity (who, they say, is a Borrower, tho' I never heard of any wise Man that gave him credit;) give me leave to repay him with an equal number of words,

but little softer if not altogether *as hard* as his own, to recover his senses, and rub up his reason ; both which, I plainly perceive, are in danger of deserting him. Mine are, *Prevarication, Retrogradation, Transfiguration, Adulation*. Which because I am somewhat too bulie at present to explain by *unintelligible Notions*, let him take this homelier explanation of them : (the more *discreet*, the more suitable to his intellect, I take it to be. Thus then it is : ) *Prevarication*, or Double-dealing ; (will not this please him who hath shewn himself as great an enemy to *Plain-dealing* as any of you all ? ) *Retrogradation*, or going back from Principles formerly own'd and extoll'd ; *Transfiguration*, or shifting of shapes ; [like *Proteus* in the Poets,

*Omnia transformans sese in miracula rerum,  
Ignemq; horribilemque; feram fluviumque; liquentem.*

Virgil. *Georgic. 4. vid. Metamorph. lib. 8. fab. 10.*

Who, they say, could be *Fire, or Water ; a Tree, or a Stone ; a Man, or Beast ; a Lion, or Bull ; a Bear, or Boar ; a Fox, or Goose ; an Ox, or Ass ; a Calf, or Puppy, or what he would, whensoever he pleased. Shifting of shapes, I say, (like Proteus, which Philosophers take to be what they call *Materia prima*, that is capable of who knows how many forms ? )* this *hard word* may be term'd. And for farther illustration, if this suffice not, he may take the *Polypus*, (which can look like a *Fish* or a *Stone*, as he finds it most serviceable to save himself or catch his prey ; ) or *Chameleon*, who can turn it self, if *Zoographers* say true, into any colour but *red* (the token of *modesty*, as in blushing,) or *white*, the known badge of *innocency*. Which the least of those little *Holders-forth* before-mention'd can tell him how and to whom to apply, if he cannot or will not make as right application as he ought to make.] *Adulation*, or flattery ; of which as none but a *Fool* can be ignorant, so none but a *Knave* will be guilty.

Whether these or the other *hard words* have frighted more people out of their senses, I am too much in hast to determin : especially, being ignorant whether he meant their proper or common, their external or internal, their five or seven senses. What-  
ever

ever becomes of that *Question*, it was cruelly, rigidly, unreasonably and unmercifully done of those *hard words* to bid people make use of their reason, when first they had frightened them out of their senses. This, in truth, makes them *hard words* with a witness. The most *hard-dealing words* that ever were heard of. There is not, I believe, in all the *Welsh Tongue* or *Cornish Dialect*, another such *Mess* of *hard words* to be met with. What! To bid people exercise their reason, who have lost their memories and fancies, their faculty of seeing, hearing, tasting, smelling, feeling and all; Was ever the like seen or heard of? If there was, 'tis like the bidding them go, without legs, or speak, without tongues. It is pity, to deal plainly, that such *hard Words* are not banisht all Lexicons, Glossaries, and Nomenclators. And I wonder how those little *Holders-forth* can hold out to make them the Subject of every Discourse, or where they can find *unintelligible* Notions enough to explain them by, considering how many the *Rosy-Crucians*, *Chymists*, *School-men*, *Quakers* and other *Canters* have taken up before-hand for their own proper use, to make *Divinity* too, among other things, a greater *Mystery* than the twelve *Apostles* ever understood.

It is able to stun a wiser Man than a *Country-Justice*, to be thus abused and frightened with *hard Words*.

And how sad a pass is the World come to when the plain *Doltrine* of *Obedience*, *Humility* and *Charity*, will by no means agree with the *Constitutions* of over-grown *Protestants*!

The *Crocodile* (that amphibious *Animal*, who can shift himself from water to dry ground, and from thence back again to his *liquid lodging*; being a friend to both Elements, and befriended by both: as some can be of either side which happens to be uppermost; or of any Principles which are most for their profit. This *Animal*, I say) is said to grow bigger and bigger as long as he lives, whereas other living-creatures are subject to certain limits of augmentation which they never exceed. Be that true or false, if *Protestants* grow not better and better, but worse and worse, not greater and greater, but less and less in *Obedience*, *Humility* and *Charity*, or any other Grace or Graces, they are not an over-grown, but under-grown, *dwarfish*, *selfish* sort of people; as like this *idle and worse Talker*, as one self-seeker can be like



another, and as different from their primitive Paterns as a Dwarf differs from a Giant in Stature. But the man, I perceive, notwithstanding his *little knowledge and less grace* (or by reason of his defect in both,) was so overgrown with confidence, that he verily believed by *keeping in with the Times to be kept from being out in his talk*. Could those little Holders-forth (who all on a suddain, in the next breath or period, were grown over-grown Protestants with this novel Haranguer) talk no wiser, *I would not go the length of my Nose* (which is none of the longest) *to hear them*.

Sir! Whatever you think, indifferent People are of the mind that the badness of the Tools with which you have wrought and labour'd as hard as you could to do me a mischief, is a sign of as hard a shift as ever poor People were driven to. And the common opinion of your very Friends, for ought I can hear, is, That your better way had been to be quiet, while you found it needful to be silent, for want of matter to reply.

Your *Scandalum Magnatum* about which so much Breath hath been waisted in *threatning and talking* what wonders it would do, appears to be nothing but a *scandalous pretence of a wrong never done*. \* All the noise you have made and stir you have kept, hath proved but *brutum fulmen*, Fire and Smoke a far off without shot to reach home; an empty crack without the least Execution. Your whole Prosecution but a *Bug-Bear* to fright (not Elder People out of their senses, and then bid them make use of their reason, but) Children; and as vain a sound as many words and no matter use to make.

\* For, at present to say nothing of a scruple, which to me and others, as unskilful in Law-cases, may render it doubtful; supposing the man whom you placed in the front of your Bill (to make it look as big and terrible to silly People as was possible,) to be one of those *hautes homes* whom the Statute of *West. 1. 34.* speaks of; where was the

false News or Report ( *deus discord, ou maner de discord, ou esleander puit surdre entre le Roy & son peuple, ou les hautes homes de son Roialme,* ) which was apt or able to do such dangerous feats as the words of the Statute signify? In the fourth Book of the Lord Cole's Reports, ( *fol. 13. b.* ) there's an *Action de Scandalis Magnatum* brought by Henry Lord Cromwel *tam pro Domina Regina quam pro seipso* against Edmond Denny Vicar of Norwichham in the County of Norfolk, in which the Nobleman declared against him upon the Statute of 2 Ric. 2. 5, made to prevent false News, horrible and false Reports ( *perom debate pout surdre entre les Seigniors & Comons—per que peril, mischief & destruction pout eschiever a tout le Roialme,* ) which might be of perilous, mischievous and destructive Consequence to the whole Realm; but you had not a word of this nature to charge me with.

Shall

Nor could any but the guilty be offended at a Book which was written against *Hypocrisis and Double-dealing, Injustice and Oppression, Ungodliness and Wrong*. About which having much more to say than can be confined to a Marginal Note, it is needful, I see, to refer it to a Postscript.

Shall I tell you a *Story* or *Fable*, or both, after all this ?

The *Fable* speaks of a poor Idolater who had long been an earnest Supplicant, but *successless Suitor* to an wooden Image, to help him out of his Straits. Which not obtaining, his Anger at last was so kindl'd that he took up the Image by the Heels and dash'd it's Head against the Wall, The Head being hollow was easily broken with the blow, and abundance of Money dropt out. Which the lately poor Votary perceiving: *O thou senseless perverse thing !* said he (to his formerly ador'd Statue,) *While I serv'd and worshipt thee thou didst me no good, but hast amply rewarded me for beating and breaking thee to pieces.*

He that is not concern'd with stupider things than this carved Block in the Fable, if he find not at last that they who never gave thanks for being honor'd above their merit, may in time be propitious to those who pay them no more than they deserve; I am not the first who has been mistaken in moralizing a Fable; nor the only Expectant who lives in hope of beholding the Scripture fulfilled, which saith, *He that rebuketh a man shall afterward find more favour than he that flattereth with the Tongue*, Prov. 28. 23. But if thus it succeeds, who sees not whether of the two, Adulation or Plain-dealing is best ?

The *Story* goes thus. Once upon a Time, while Rome was govern'd by Kings, ( long before the Commonwealth of England, without a King, was heard of, or seen to swarm with *Sequestrators* and *Committee-men*, ) a strange, unknown old Woman, brought nine Books of Divine Oracles, as she call'd them, to *Tarquinius Superbus*, and expos'd them to sale: But the Price demanded being thought unreasonable, *Tarquinius* laugh'd her to scorn: Which moved her to cast no less than three of them into the Fire, before his Face. After which she required as great a Price for the Residue as before had been set upon the whole. This done, the King fell

fell into so loud a fit of laughter as had almost *broken his Belly*; and as soon as his Speech was recovered, said, the Woman without doubt was *delirious*. Immediately she burned three more, yet refused to abate a farthing of her first Price. *Tarquinius*, at last, admiring her Constancy, and presuming that something of extraordinary Worth was contained in the *Volumes* that were left, gave as much for the remaining *three* as at first would have purchased all the *nine*. A. Gell. lib. 1. c. 19.

You know the-time Sir! when a parcel of Books which you greatly desir'd to get into your hands, might have been your own on easier Terms than now you can hope to possess them, if ever you do. By abusing the *Author* you have rais'd the Price by *two thirds* at least. What therefore remains but that *every one* of them should now cost you as much as *three*, and every three no less than nine, in time past, would have stood you?

To be plain and free, as all along hitherto I have been, should your *stingy proposal* above mention'd seem as silly and ridiculous to your selves as to me it looked as soon as it appeared, and the Terms now talk'd of, be accepted, it would not serve the turn. The *wrong* has been doubl'd, trebl'd, quadrupl'd, &c. septupl'd indeed, and so must the *satisfaction*, if you mean to be releas'd.

I could tarry much longer with you, on this occasion, but that other business calls upon me to withdraw.

If I am not yet out of your debt for *visiting me* with *Apparitors, Libels, Warrants, Constables*, and such like Company, ( which must otherwise and elsewhere be talk'd with, ) let me know it, that another *Visit* may be made. For of this, which hath now been drawn out to twice or thrice the length that was once intended, you cannot be more desirous than I am to see

THE END.

## A Postscript

**B**Elonging to the 106 Page of the preceding *VISIT*, where a needful *marginal Note*, relating to a pretended *Scandalum Magnatum*, is inserted; but the Discourse attending it, proving more than could be contained in so little room, it was needful to change it into a

### P O S T S C R I P T :

Which the *Reader*, who will give himself the trouble of perusing it, is desir'd to subjoyn to these words,

[Nor could any, but the guilty, be offended at a Book which was written against Hypocrisie and Double-dealing, Injustice and Oppression, Ungodliness and Wrong.]

The furious man indeed, who (by dealing in proud wrath, as the manner of such a one is, *vid. Prov. 21. 24.* \* and according to his nature and humor, as we find him yet farther described, *Prov. 15. 18.*) stirred up all the strife that occasioned my Plain Dealing with him, was the person offending, not the at-all-justly-offended. \* Where a learned Expositor sets him forth to be one that is quickly and  
grievously angry; — *vel verbulo lesus ardet; tonat, furit, idq; Superbiſcit.* Et ira superbiæ *disitur quæ omnia sibi indulget* — & *neminis fame parcat, inquit Gejerus ad Ioc.*

By deserting his station in a clancular manner, at a time when his presence there, if ever, was needful, and carrying a Tale to White-hall (that a Prince and Destroyer, if not another such Abaddon or Apollyon as that, *Rev. 9. 11.* was arrived to devour us: What other News could at that time be pleasing, or have made him welcom?) not for telling the truth (that a Prince and Defender of the truly ancient, Catholick and Apostolick Faith, was come to deliver us from a Swarm of Locusts, as bad as those *Rev. 9. 3* — which the Angel of the

bot-